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THE CHRISTIAN CENTURY

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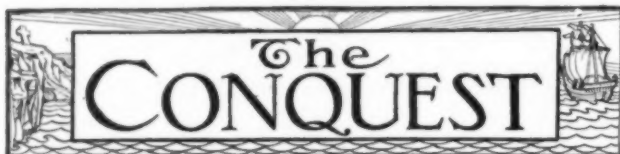
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Sunday School Work

Conducted by

R. P. SHEPHERD, Ph. D.

"We are beginning a contest between our young men's and young women's classes. Please give us your best counsel as to how to make this contest most productive of best results."—Illinois.

Do you really want the best counsel of those who have had large experience with such contests? The practically



Dr. R. P. Shepherd.

unanimous opinion of those whose vision is efficiency before bulk is that contests between classes within a school rarely produce permanent good. That some hurt is almost sure to be done to some whom the contestants thought to help, that losers can never feel the same as before toward winners, that there is more danger of damage than of wholesome uplift.

If you like you may go a step farther and say that schools or churches fed on

the artificial heat of periodic contests are almost sure to suffer a reaction, to feel that the ordinary routine of work is dull and lifeless, and that the Lord's work is identified with spurts of effort to excel someone else. It simply paralyzes people for a long, strong, steady pull for cultural efficiency.

About a year ago the writer was sharply criticised in a local church paper for his attitude toward Sunday-school contests. Where schools can be enlisted to compete for points of excellence, with no stakes up in the way of banquets or other prizes, and where the points are so fixed as to cover efficient work rather than mere numbers and collection, the results may be of permanent help to both schools. But contests framed up only on how many and how much are a perversion of the whole aim and purpose of the Sunday-school enterprise.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Power of Casual Association

It is well that we know precisely how Paul came to form the acquaintance of Priscilla and Aquilla. The record is as specific and definite as we could possibly wish. "And because he was of the same craft, he abode with them, and they wrought; for by their trade they were tent-makers." They were of the same craft. That fact had a determining weight with Paul in that situation and became the occasion of one of the finest friendships in all the early history of the Gospel. Because they were of the same craft they became acquainted and found lodgings together and talked at the fireside, and Priscilla and Aquilla dedicated their home to Christian service and Christian hospitality. It gave the work a stability it never had had anywhere else. Up to this time Paul had been an itinerant missionary, preaching only a few days or weeks in any one place. For the first time in all his career as an evangelist he had a home. For the first time in any city he settled down to the task of establishing Christianity upon a sure basis, rented a permanent preaching place, established a place of worship separate from the Jewish synagogue, faced the fury of the mob but was not driven out of town by it, and made Corinth, the wickedest city in Greece, one of the finest and strongest centers of Christian activity. And all this came about in no small measure through the fact that Paul worked at the same trade with Priscilla and Aquilla.

* * *

At the end of eighteen months Paul went to Ephesus and Priscilla and her husband went with him. He still boarded at their home. They remained in that city while he journeyed to Jerusalem. There they formed the acquaintance of Apollos, the eloquent young preacher, and instructed him more perfectly in the way of the Lord. Later they went to their former home in Rome and Paul's letter to the Romans sends a greeting to them and the church in their house. So far as we know, the Church of Rome was first established in the home of Priscilla and Aquilla, and the Church of Rome grew until it became the greatest in the world. That great church might trace its lineage back to that Christian home where a husband and wife faithfully worshipping God opened their doors in a spirit of fine hospitality and learned and taught and labored as God gave them grace. Afterward they were in Ephesus again, still toiling, still strengthening the church, still giving their lives in loving, devoted service. All this came about in the beginning, we must remember, through the fact that Paul and his

friends worked at the same trade and discussed theology as they drew their needles through the heavy goat's hair cloth in which the nomadic peoples of the East were wont to make their homes.

* * *

Very potent for good or evil are a man's business associates. A man ought to consider a business partnership not only on its financial but on its spiritual sides. A Christian man should make his business associations the occasion of spiritual opportunities. We do not mean that a Christian ought forever to be peddling tracts about the office where he works, nor everlastingly preaching to those with whom he is in daily association. We do mean that a consistent Christian can sometimes do more good by his faithful practice and an occasional wise word of counsel than very many sermons can produce.

But not only in business life but in club life and social life, where men meet other men and women meet other women, there is a fine opportunity to remember the good that may be done or hindered by consistent faithfulness.

Once in a long time we see a man with a zeal that is not according to knowledge, readily approaching strangers and asking them if they are Christians, warning them to prepare to meet their God and making their religion an occasion of discourtesy. Such people do harm, as we very well know. But where one man makes a mistake in this way, ten make a mistake the other way. A good man has been known to sit in the same office with another man for twenty years and never by any direct word indicate to him his own interest in the supremely important things in life. Can you imagine Paul and Aquilla working twenty years in the same office and never saying anything to each other about their religion? Can you imagine Jesus Christ working in a carpenter shop with two benches and never letting the other carpenter know whether he loved God or not?

* * *

We ought to make a more constant and more intelligent use of the opportunities for good which come to us incidentally in life. The trade union, the club, the social gathering are not indeed to be turned into revival meetings, but ought to be made occasions for the progress of righteousness. A few such homes as that of Priscilla and Aquilla, a few such associations in business and in social life as those of Paul with these two faithful saints would marvelously affect the world for good.



Part of the Fortress Wall of Shanghai.



A Pagoda at Shanghai.

The Paris of the East

Walks About the Interesting City of Shanghai.

BY HERBERT L. WILLETT.

AMONG all the cities of China, Shanghai possesses elements of easy superiority. Of course it has not the political importance of Peking, nor the manufacturing prestige of Hangkow, nor the historical interest of Nanking, nor the picturesque attractiveness of Hongkong or Fuchow. But it is the queen city of middle China, the mistress of the Yanktse-kiang, the commercial emporium of the far Orient, and the gayest of the centers of the distant East.

It is not as yet the port that it is destined to be, for it is twelve miles from Wusung at the mouth of the river, and the heavier ships have to wait and anchor there. There they receive and discharge their cargoes and passengers by means of tenders that ply between them and the Bund. Shanghai is built on sandy soil like Chicago, and in the same manner it must put down its concrete foundations deep into the earth for the erection of its taller modern buildings. Here the western office structure and the European residences are rapidly displacing the delightful native architecture, with its outer galleries, its curving, richly tiled roofs, its colored panels, and the enameled bricks of temples and pagodas. In fact Shanghai is almost an occidental city.

THE CORMORANT FISHERS.

We came down by rail from Soo-chow. Just as we were leaving the latter place, passing along by one of the branches of the great canal, we saw the cormorant fishers plying their interesting traffic. These workmen are among the curiosities of China. Each fisherman goes to his work in a boat on whose sides there perch ten or a dozen cormorants. These large birds are trained to dive and catch the fish, but are prevented from swallowing them by a closely fitting iron ring at the base of their long necks. When the bird has seized the fish he is recalled by his

master, who compels him to disgorge his prey. Only the smallest of the fish ever get past the ring during working hours. A fisherman provided with a number of these birds can easily make a very profitable business in good fishing weather.

We reached Shanghai in a pouring rain, and drove to the hotel through streets that were slippery and cleanly washed by the downpour. At the Palace Hotel we found some of the members of our party who had preceded us from Nanking. One of the ladies was ill, and unable to be about for several days. We found the hotel exceedingly comfortable and homelike, and most of the points of interest, especially in the business section, were within easy walking distance.

One of our first callers was James Ware, the veteran missionary of the Foreign Christian Missionary Society, who a short time after our visit was compelled to come to America for a serious operation, and who returned home to die a little later. It was Saturday afternoon and he placed himself at our disposal for any service he could render during our stay in Shanghai, and outlined a rather strenuous program of visitation and speaking for the following day. We found him a most genial and informing companion. His long residence in the city had made him familiar with every phase of its life. Moreover for many years he had been a responsible official of our foreign missionary work, and possessed an intimate knowledge of almost every phase of missionary activity in China.

AT A CHINESE SUNDAY-SCHOOL.

On Sunday morning he came for us at an early hour and took us over to the Christian Institute and Chapel where the Sunday-school services were in progress. We passed through a number of streets, and tarried for a few moments in the midst of a fascinating market, where

every sort of commodity was offered for sale, while crowds of people gathered about the various stalls. When we entered the Sunday-school the children were singing their familiar Chinese hymn, which we heard many times on our journey through the land; "Jesu ai o, Wau puh tso," "Jesus loves me, this I know." There were many small classes, and the interest seemed excellent. Then followed the regular morning service. Mr. Ware played the organ and led the singing. The chapel was comfortably filled with men and women. Mr. Ware acted as interpreter of the address, and followed it with an earnest exhortation. The Chapel and Institute are admirably located for mission work, but the structure is poor and needs replacing with a modern equipment.

AT THE INTERNATIONAL INSTITUTE.

That afternoon we visited the St. John's College of the Episcopal Church. This is one of the most important educational institutions in China. Dr. Potts, the president, is a man of great influence among the Christian leaders of the nation. The grounds of St. John's College are as beautiful as anything to be found in Europe or America. Professor Ely, one of the instructors and a personal friend, showed us about the place. In one of the numerous buildings of the institution a Sunday-school was just closing its exercises, and presently the children came pouring out to scatter in all directions. After visiting the museum, large College Hall, the women's school, finely equipped and separated by only a short distance from the college grounds, we came back to the chapel, where an interesting student service was held. It would have been pleasant to remain for a much longer time at this important missionary institution, whose graduates number hundreds in southern and middle China.

On the long drive back to the hotel we stopped for a visit of an hour or more at the International Institute, which is a sort of clearing house for religious thought and study of many different sorts. Dr. Gilbert Reid, the organizing spirit of the institution, is a tall, gaunt, impressive figure who reminds you constantly of Robert Louis Stevenson. He was formerly a Baptist missionary, but conceived the idea of founding an institution not only on interdenominational but inter-religious lines, which should open its platform freely to representatives of all the different faiths in the hope that this free interchange of views might lead to closer sympathies and prepare the way for mutual understanding and co-operation. On this plan Dr. Reid has built up an institution which is both intellectual and practical. Its students are taught various forms of higher craftsmanship, and in its museum and shop rooms are gathered many beautiful forms of art work, vases, bronzes, porcelains, silk, cotton and woolen fabrics, and the numerous tasteful kinds of furniture for which the Chinese workmen are famous. All these objects were for sale, and one found it difficult to deny himself the privilege of carrying away spoil from so attractive a collection. In the large auditorium an audience of perhaps a hundred people were gathered for the Sunday afternoon lecture. The speaker of the day was a Hindu from Benares, whose English would compare favorably with that of the most finished British or American speaker. Dr. Reid believes that the triumph of Christianity is to be brought about by the free exchange of ideas by representatives of all faiths, who will thus come to see the superiority of that religion which is not for one people or one age but for every century and all mankind.

A BUSY SUNDAY.

That busy Sunday came to its close with a sermon at the Union Congregational Church, a very spacious and commodious structure not far from the hotel. The audience was almost entirely American and English, so that one might have fancied himself back in the homeland. The minister was cordial in his welcome, the congregation was enthusiastic in its participation in the music and the responses, and the atmosphere of wholesome Christian interest seemed not in the least dampened by the heavy weather outside. It was a joy to meet these people and to know that in this representative city of middle China there

are several similar congregations of sincere and aggressive Christian workers, the business, military and consular interpreters of our western life, confident believers all in the new republic of China and its Christian future.

IN SHANGHAI'S FACTORIES.

One morning Mr. Ware came early to the hotel to take us out into the manufacturing section of Shanghai. We had seen the bales of cotton piled up on the Bund, and knew that a large amount of this material came from India. But its manufacture on Chinese soil is a recent industry, and it is not improbable that the future will see a large amount of cotton harvested in the warmer sections of southern China. The enormous demand for cotton goods among almost all classes except the wealthiest, among whom the demand for silks and furs continues, affords a fine opportunity for the local manufacture of cotton cloth. In fact China is an undeveloped field for every sort of industrial and commercial activity. In spite of the hoary antiquity of its civilization, the forms of manufacture and business that one could call modern are in their infancy. As yet manufactures are few, and most commodities must be shipped in from the West or from Japan. In spite of the fact that China has the most extensive coal deposits in the world its people gather leaves and grass to furnish forth the scantily fed fires over which their food is cooked. There are vast iron treasures fast locked in the mountains of western China, and yet until a very recent day old iron in the form of horse shoes and other scraps, gathered from the streets of London and other European cities, furnished the only metal for the tools of this vast nation. Now all this is rapidly changing, and a good example of this transformation is the cotton mill through which Mr. Ware took us that morning.

CHILD LABOR IN CHINA.

We reached it by a ride of some two miles on the electric car. In the office we were introduced to one of the managers who placed at our disposal a young Chinese foreman to take us through the works. We saw all the steps of cotton manufacture, from the opening of the bales of the raw material, through the long processes of beating, sorting and winding, and then the loom work, where 75,000 spindles in charge of 3,000 workers yielded the final output of finished, folded and stamped cotton goods for the markets

of inner China. But the feature of this factory work which most concerned us was the employment of a large number of little children from four to seven years of age, whose long hours and heavy work showed itself plainly in their meagre bodies, only scantily clothed, their anemic faces and listless air. The workers here receive about eighteen cents a day. There is need of better factory laws in the new China, and a more wholesome regard for the lives and welfare of the women and children.

A CHRISTIAN MISSION SCHOOL.

On the same trip Mr. Ware took us to the Yangtsepoo school of the Christian Mission, where a group of children presided over by Miss Rosa Toukin gave promise of the new day for the youth of the land. It is these mission schools which have so largely set the pace for the ambitious people of China, and now it has become one of the tasks of the government to provide similar instruction for the children of the nation.

An institution to which Mr. Ware introduced us was "The Door of Hope," a refuge for girls who have fallen victims to the wide-spread traffic in virtue, which is one of the curses of the entire Orient. We drove out from the hotel to the corner of a side street in one of the crowded corners of the city, and were admitted through a gateway leading into a small court. The institution is housed in several small adjoining buildings, and when we visited there were probably thirty or forty girls in the different rooms. These girls are secured in various ways from the places of evil resort, and are here placed under the supervision of Christian women. They are taught various methods of self help, such as sewing and embroidery. The finished materials are on sale, and the proceeds go partly to support the charity, and partly to provide for the future welfare of the girls. The ladies of our party were delighted with the dainty garments, jackets, caps, underclothing, dressed dolls, embroidered linens and the like. Not less were they impressed by the school work going forward, and by the interested and modest behavior of the girls in the Home. Mr. Ware told us that he had given a great deal of time to this sort of work, and the matron at the Home spoke of his services to the institution as of the highest value. Until the curse of commercialized vice is driven from civilized society, such "Doors of Hope" will be the bright spots in an underworld of darkness.

Leave It With Him

YES, leave it with him; the lilies all do,
And they grow;
They grow in the rain, and they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting, they need not your care
As they grow.
Dropped down in the valley, the field, anywhere—
There they grow;
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly grow.

The grasses are clothed and the ravens are fed
From his store;
But you who are loved and guarded and led,
How much more
Will he clothe you, and feed you, and give you his care!
Then leave it with him; he has, everywhere,
Ample store.

Yes, leave it with him; 'tis more dear to his heart,
You will know,
Than the lilies that bloom, or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care,
You, you know. —Author Unknown.

In Praise of John Hodder

Not Forgetting That He Exists in Real Life As Well As in a Popular Book.

BY ELLIS B. BARNES.

WHY should a story that holds up to scorn almost all that our generation covets, the love of wealth and power, the luxury of palace and park, the motor cars, the yachts, and the servants, the unquestioned right to dictate the policies of parties, of a denomination, of a city, the satisfaction of having one's name upon every lip as a municipal benefactor, of having a select circle of friends who are as clay to one's desires, with sufficient power at one's command to raise a favorite to affluence or to reduce an enemy to poverty—why should such a story as "The Inside of the Cup" be read and discussed by tens of thousands with as keen a zest as greeted the advent of Robert Elsmere?

The answer is obvious: the story is a photograph of the moral conscience of our day which will not tolerate, in silence, the piracy of the powerful on week days and the prayers of the pharisaical on Sunday. The story reveals the enormity of a professed Christian banding himself with the powers that prey—the Tom Beattys of the city—and hoping to make restitution for lives destroyed by heaps of granite and busts of marble. It shows the enormity of choking the life out of struggling men and women, the Garvins and the Kate Marcys, and providing public parks as a breathing space for the city's poor. It reveals the iniquity of freezing out of the church a thorough-going Christian like Horace Bently and turning him into a beneficent recluse, whose spirit through all the long years is the spirit of Christ.

A NEW ERA.

The book marks the passing of the era when fortunes can be unlawfully made, and the conscience satisfied by abundant bequests to charitable institutions. It says that no longer shall a jungle path lead from the church door; and that no church can be anything but a triumph of architecture, or if not entitled to that distinction, nothing but a travesty on the spirit of its founder, that is indifferent to the conditions of Dalton Street; above all, that men shall no longer be sacrificed on the altars of Mammon.

What of John Hodder and his renunciation? Was it worth while? Why could he not accept the established order, close his eyes to the hypocrisies that were everywhere thrust upon him, thank God that they were no worse, content himself with the melancholy reflection that St. John's was at least as good as Calvary, and determine to make the best of a bad bargain? Why not continue in the way of the safe and sane, why not grow merry over any departures from the well beaten path and so confirm his reputation for orthodoxy, and proclaim that this was the best possible of all worlds? Then would he have been the logical successor of Reverend Giles Wairdclaw of Trinity, with double the salary and a pension for life, when his active ministry ended. Had he been a contributor to the press he might have cultivated the art of self-repression and of expressing pious inanities for honest convictions; he might even have lamented the desperate times on which we had fallen because of some who "had crept in unawares," and made his head a fountain of tears.

But he did none of these things be-

cause he was not a hypocrite, because he had not studied the art of waiting to see how the cat would jump before expressing himself on a controverted subject. He did not study winds and tides so that he might gain everything that orthodox or heterodox, liberal or conservative had to give. John Hodder always played the man. He spoke according to the light that was in him. He counted the cost, and was willing to suffer persecution. It never occurred to him that he ought to hide his light under a bushel, or hold his conviction in abeyance until the clouds rolled by.

HODDER'S "FAULTS."

This article does not concern itself with Hodder's theology. When he disturbed the grasping schemes of his rich members he was a heretic; if he had not been a disturber of these he might have been a Mohammedan, for all they cared. To them his beliefs were inconsequential compared with his conduct.

John Hodder had two grave faults in the eyes of Eldon Parr and men of his kind. He would not consent to be blind and dumb. He determined to see and to speak. St. John's wanted a man of marble mind; they developed one with a mind keyed to a sensitiveness that was acute. The vestry would have made him a machine, but the humanity within him was too strong for that. He asserted with trumpet voice what had been revealed to him by the still small voice. He discovered what many men have discovered at different times, that there are conditions in the church which make its mission meaningless to the masses. He resolved to denounce them, whatever the cost. He knew that the forces against him could destroy his usefulness in the ministry, he knew that they could shriek "heresy" across the diocese, and make every timid communicant flee from his presence as though he were a pestilence. They could starve him out.

They could be as un pitying as locomo-

tive wheels that reveal their midnight tragedies only with the breaking day. Of himself, he knew that victory was beyond the suspicion of hope. But he knew as well that the powers that would destroy him were but a speck in the moral world, wherein forces, high, mighty, and sublime were co-operating day and night to bring the race nearer God, and away from the mire and the unequal struggle, away from the brute, away from human nature in which gross and tiger passions were loosed to prey upon the weak, the wretched and the innocent and to bring the spoil again to marble and gilded lairs.

These moral armies are set in the universe like suns to accomplish their mission at the divine behest. Whatever moves in harmony with them moves to fuller light and freer air; whatever moves contrary is left behind to be swallowed up in the outer darkness. These unseen forces worked with John Hodder, and he won. Had he been crushed, his cause would have triumphed, for after the "arraignment," St. John's could not be what it had been, a new conscience had been born, a new spirit had been imparted. The masses were thronging its courts, drawn by the revelation of humanity which had ennobled its well established divinity. Thenceforth the parish could never be an island in the surging human sea.

There are preachers today in many churches like John Hodder. Their renunciations are not set on heroic stages as was his, but they make renunciations. They are doing battle with Eldon Parr in many forms, while communities worship the success of such as he wholly indifferent to the iniquities that made it possible.

JOHN HODDER'S PROTOTYPE.

Eldon Parr and his like fascinate by their prowess. He is worthy the pen of a Carlyle whose heroes must always be towering, terrific, unfeeling, colossal. Put the banker back a few ages and he could easily have been a red-handed scourge of the seas, a Norse captain, whose mercies have beak and talons. What the modern did by craft the ancient did with a club. Parr's virtues are those of the bronze age, John Hodder's those of a day when might is being met with meekness.

The rector's cause could not survive were it not for the immortal example of One who in the long ago was stretched between the malefactors to teach the world that heroic suffering was more potent for the softening of barbarities than the sweep of armies, and that those who fight for the right have Omnipotence upon their side.

The great glory of Jesus' life was its absolute faithfulness. He did always what pleased His Father. Where did He make this claim? He finished, not merely ended, the work His Father had given Him to do. He also was faithful to death and through death. And when John saw Him coming riding out of heaven in His great vision, "Faithful and True" was the name he read first upon him. If we would ever sit down with Him upon His throne as king we must begin and end as He began and ended as "Faithful and True."—Southern Churchman.

MARTYRDOM.

So he died for his faith. That is fine—
More than most of us do.
But, say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friend met his conduct with
doubt,
And the world with contempt;

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life he led;
Never mind how he died.

—British Weekly.

An Old Time Optimist

The Story of the Prophet Jeremiah, Who Had to Cheer Up, Although He Knew

"The Worst Was Yet to Come."

BY WILLIAM E. BARTON.

PEOPLE have debated the question whether there is a sense of humor in God. The argument on the one side is that humor involves the element of partial knowledge and surprise, which with God is impossible; and on the other side it is argued that God could not impart to us what He did not Himself possess, and that humor is one of our most sacred and lofty gifts. We will not attempt to settle the question here and now, but will merely record that one time when Jeremiah complained to God, the answer which came to him from heaven was, in substance, "Cheer up, Jeremiah; the worst is yet to come!" Whether that is humor or not might depend on circumstances.

Rev. Mr. Jeremiah kept on in Jerusalem despite many efforts to displace him. He was unpopular with the priests; unpopular with the politicians; unpopular with the other ministers, but he managed to stay on. He did not shrink from the sensational, but affected certain oddities in his attire, and in his method of preaching, all of which are on record and need not here be repeated. He had no moving picture machine, but he illustrated his sermons in striking fashion and with dramatic power.

He often felt his isolation, and one time made bitter lamentation to God, and this is the answer which he received from heaven:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:15.)

NO SYMPATHY FOR THE PREACHER.

If there is any verse of Scripture which would seem to give cold comfort to a man already depressed and disheartened, this would seem to be the one. Jeremiah had accepted his hard and cruel lot—and never a man in all human history performed more bravely a disheartening task. The message which God sent him to deliver was an unpopular one. His congregation resented it, his relatives were ashamed of him, the community in which he dwelt looked on him with aversion, he was denied the comforts of home, the solace of companionship, the inspiration of organized co-

operation. A prophet has always been a lonely man; no prophet more so than Jeremiah. Finally, when his burdens grew so heavy that it seemed one more straw would break his back, he lifted up his voice in complaint to God.

And this is God's reply. Put into modern language it is virtually this, "Cheer up, Jeremiah, the worst is yet to come." We can almost imagine that the angel who communicated this message to the prophet whispered it in his ear with a tearful smile and waited to see how Jeremiah would take it.

He took it like a man. Only to a brave man could God have spoken thus. A coward would have been thrown into consternation, would have wept and whimpered and given it up in dismay. God said to Jeremiah, "Don't give up yet. Prepare for harder things," and that message nerved the soul of the prophet to fortitude.

Viewed from this distance we can see the absolute necessity that some man should be trained for Jeremiah's task. We can understand what he could not, and that discipline was positively essential to the success of his mission. We can see that nothing less would have saved the conditions imposed than these successive and heart-breaking trials. Jeremiah is one of the most modest men in history. Because he wept people have supposed he was weak; on the contrary, he was a man of marvelous strength of character. That character was thrust into the fire of persecution, hammered upon the anvil of popular opposition and plunged deep into the waters of sorrow. Even so a Damascus blade is tempered and becomes a thing of power.

OUR PAMPERED MODERN LIFE.

We live in an age in which men insist upon being coddled. Have we a toothache, we must take something for it. Is the tooth to be extracted, we must have an anæsthetic. Do we lie awake at night we must have an opiate. Religions have been built up on men's belief that physical discomfort is the worst thing in the world, and that the chief thing which religion can do for a man is to relieve his backache.

The religion of Christ is indeed a religion of tenderness and sympathy. It has in it the hope of relief from physical as well as spiritual ill, but it has

also its ringing message of fortitude. We need to be made heroic, we need to endure hardness. Luxury never yet made a strong race. History has never produced heroes save in the face of peril. Never yet were muscles made strong or backs made ready for their necessary burdens save by vigorous and wholesome exercise.

A MAN CALM AMID TEMPESTS.

Look at Jeremiah in the days that followed. When a financial panic struck Jerusalem he was the one man with calm business judgment, making a long time investment and paying for it in cash because he trusted God and believed in the Divine providence which would surely bring the people back to their beloved city. Look at him in the days when the armies besieged Jerusalem and men trembled and their faces grew white; he was calm, self-contained, unterrified. See him in the hour when the conqueror offered him exemption from the common fate, but he manfully shared the fortunes and misfortunes of his people. Listen to his last word after they had carried him down into Egypt, where he died, still protesting against unrighteousness, still believing in Divine goodness, still rebuking those who said that because religion seemed to have no present cash value it was not worth having. Francis M. Key strained his eye through the gray of the morning and the battle's smoke and saw his country's flag still floating "mid the rockets' red glare; the bombs bursting in the air." Even so, through a more terrified and long-continued conflict Jeremiah never once pulled down his flag. The swelling of Jordan did not terrify him; the onrush of the horses did not trample down his faith. He was ready and steady when the worst should come.

The world needs heroic hearts; the world needs unconquerable lives. There are times when our Heavenly Father, listening, grants them relief from pain. There are other times when He says to them, "Be strong, be brave, there are great battles to fight. There is need of men and women who will be true for their own sake and for the sake of others. Cheer up then; there are worse things to come, but out of them shall emerge the best character, tested and unconquerable."

The Mexican Situation

Some Facts for the Consideration of American Christians.

BY S. G. INMAN.

THE Mexican question is the most perplexing problem before the United States today. It can be solved neither by war nor diplomacy. There are great underlying causes for the awful conditions prevailing in Mexico. A strong dictatorship might keep those causes beneath the surface for a time, as it has in the past, but this will only postpone the settlement of these questions, which must be settled right before revolution permanently disappears from the country. These questions are primarily moral and economic, rather than religious and political. The Mexican does

not care so much about the right to vote as he does the right to live. He does not need so much a change in his creed as he needs a change in his morals. The land baron and the priest have continued their unholy alliance from the days of the Conquistadores till the present, playing alternately the one into the hands of the other, to keep the people in ignorance, superstition and debt, so that the exploitation, both by padre and amo would be sure and easy. Out of this system of exploitation there have grown up a thousand minor evils. The burden has become greater than the people are

willing to bear in these days when enlarged educational advantages, developed in spite of these feudal conditions, have gradually opened the eyes of the ever increasing middle class.

Along with this new industrial and social order for which the people are fighting (though often in the most unguided way), there must come another thing if Mexico is to become a strong nation, a thing which the people have not yet seen—moral stamina. No scheme for dividing the great landed estates among the people, no enactment of laws for the amelioration of the peon, no amount

of free press or suffrage, will solve the question unless there is an instilling of the great moral principles taught in the Sermon on the Mount. As Col. Roosevelt has recently said to the Brazilians: "Character must ever outrank genius and intellect. The state can not prosper unless the average man can take care of himself; and neither can it prosper unless the average man realizes that, in addition to the taking care of himself, he must work with his fellows with good sense and honesty and practical acknowledgment of obligation to the community as a whole for the things that are vital to the interests of the community as a whole."

A NEW VIEWPOINT.

This viewpoint of life is entirely new to the Mexican. It is not fair to say that he is incapable of appreciating it, for he has never had it presented to him. Clericalism and vested interests have, both by example and precept, taught him the opposite all through the centuries. Foreign capitalists, with their immense concessions, have usually been willing to join in with the system for exploitation. And the inestimable resources of the country, along with its people, have been made to pay tribute down through the years to these privileged classes. And yet we seem to be astounded at the "horrible atrocities, disgraceful to all civilization," witnessed today in Mexico, and cry out in the name of humanity for them to be stopped. It would seem, rather, that we ought to rejoice that the people have finally gathered strength enough to protest against these wrongs.

The revolution, if it accomplishes nothing but draw the attention of the Christian world to Mexico—and how terribly it had neglected her—may be worth while. This neglect even from a financial standpoint has been most unwise for the United States. If we had spent for schools and moral uplift work in Mexico years ago what we have spent in the last three years in trying to enforce neutrality laws and protect our citizens, the civilized world, in all probability, would have been saved all this loss of life and property. But while American capitalists' interest in material Mexico is represented by investments reaching a thousand million dollars, American Christians' interest in her moral welfare is represented by an investment of a trifle over one million dollars. It has long been a common practice, both in our diplomatic and mission service, to send any insistent candidate who was not strong enough for other countries to Mexico. Thousands of our best informed citizens who can give detailed information as to the social, political and religious conditions in India, China and Japan are absolutely ignorant of Mexico.

THE FUTURE BRIGHTER.

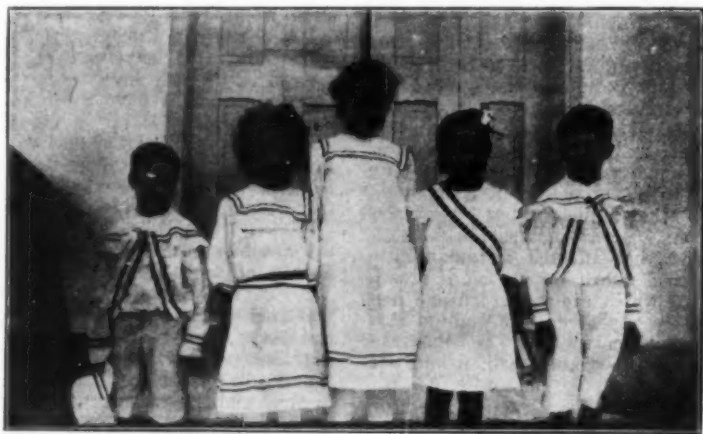
But certainly there is a better day ahead. Present conditions are compelling us to an interest in Mexico, and Christian forces must realize that the call of Mexico, so long unheeded, must be answered. And it must be answered, not by the preaching of a sectarian theology, but by the application of the gospel of Christ to the great moral and economic problems which await solution in that beautiful land of sunshine and shadow.

Missionary experts have said that Mexico is a more difficult field than China or India. There are many rea-

sons for this, among which is the fact that the thinking men of Mexico, having become disgusted with the rottenness of the priesthood, have turned from the Roman church and believe that there is no religion for them. They still, however, carry the old prejudice against the Evangelical Christianity which has been instilled in them from early youth. The fact that the work of Protestantism has been carried on largely among the peon or lower classes is an added reason for their not considering it as being worthy of their investigation. Too often, also, has the missionary been interested in making converts to his religious system, rather than setting forth the great social and moral program which Jesus taught as the secret of all individual and na-

women that it is producing. A nation is a nation that is composed of sound human beings, healthy in body, strong in limb, true in word and deed, brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge, where duty is first and the rights of men are second—where, in short, men grow up and live and work, having in them what our ancestors called the fear of God."

Mexico has never been so ready to receive this truth as she is today. The moral and religious forces of the United States should be ready to go into the country, as soon as peace is secured, with such a force, and with such an enlarged conception, we see our duty as never before. Young men with these high moral



Mexican Mission Children.

tional development and progress.

What we must try to do for Mexico is to help her realize the basic truth of the idea expressed by James Anthony Froude in the following words:

"Whether a nation be great or little depends entirely on the sort of men and

and spiritual visions, equipped to interpret in a practical way the social service side of Christ's gospel, can find no greater field in the whole world, and may feel assured of the co-operation of Mexico's best citizens in this great and far-reaching work.

A Straight Talk to Ministers

"A PROMINENT LAYMAN" IN "MEN AT WORK."

It is a far cry from a little remote New England village to a mission field in Turkey; and the work in the two parishes is as dissimilar as anything could be; and yet I have witnessed a point of contact established in a most remarkable way. He was a man—a real man—a God's man in fact—a missionary home on furlough and, instead of pursuing the usual course of resting or lecturing, he asked that he might be assigned to a small country parish, where he might be able to study the rural church problem from the American standpoint.

He settled down into what seemed to be a quiet, restful pastorate, and he did not talk missions for six months. He merely studied the situation. He found a church of thirty-five active—I mean inactive—members, a church which had been lulled to sleep by the gentle ministrations of a dear old saint who had applied the anæsthetic for forty years. He found among the villagers a number who were actively opposed to the church and its ideals. And he found other things, but after a while he began to dig under the crust and with a sweet persuasiveness which marks the man he commenced to solve the problem.

Within a year he has enlisted the services of nine of his congregation in some specific work for the Master, nine who

had never done a stroke of spiritual work before. At a recent communion service he added eleven new members, and some of these were formerly the church's bitterest opponents.

And so when I am asked what interests me in the church today, I think of the awakening consciousness in some places while I deplore the apathy in so many others. And this story, drab in its coloring perhaps, not very picturesque in its setting, gives me the clue to that large area of apathetic condition which extends over our church. And the reason lies in the fact that our ministers to a large extent fail to study the actual conditions that confront them. They are satisfied with mediocre results. They are faithful and consecrated and think they are doing their best. But are they?

Men need awakening. They are asleep to their danger; they are steeped in their selfish interests. They present a fair exterior, but underneath are worried hearts, burdened souls, seared consciences, and most preaching does not penetrate beneath the hard shell in which we all encase ourselves. The country church, the suburban church, the city church, the downtown church would have no geographical problems or arithmetical problems if the minister could only get underneath and solve the heart problems.

What gives Gipsy Smith his power? I did not ask who gives it?—for that answers itself. God has given him wonderful power. But what does the power consist in? Simply the ability to get down to the level of the average man and look into the real heart of man instead of looking down into him from superior heights and seeing only the shell.

And this is where our preachers fail so often. They prepare careful sermons and they are sincere in their delivery, but after the delivery they let it go at that. Take it or leave it seems to be their attitude very often. Baseball isn't played that way. Business isn't secured that way. Love isn't made that way. John Timothy Stone and others do not work that way. Paul didn't preach that way, and Jesus did not mean that the messenger of peace should bring his tidings that way.

We need awakening. Who is to do it if not the preacher? But he must study how! He must find the ideal which appeals to the young man; not a general ideal which may appeal to all as a class, but a specific ideal for every one; or rather he must discover the avenue through which the Great Ideal can be presented to each one. Some get it through their 'loyalty or sense of justice, but it must come to all in some way and the preacher must discover the way.

GERMANY AND AMERICA.

Prince von Bülow has just issued his book on "Germany Under the Reign of William II." His references to the relations of the United States and Germany show how much the former Imperial Chancellor valued the friendship of the American government and people, and what a close bond exists now between the two nations.

"During the Spanish-American war a portion of German public opinion displayed strong sympathy for Spain and this was not agreeable to the United States. The manner in which incidents that occurred between the German and American fleets at Manila were made the most of in a portion of the English and American press also cast a cloud over the relations of Germany and the United States.

"This feeling reached its climax in February, 1889, so that it seemed well to emphasize the relationship by blood and race of the two nations in order to bring about a better feeling." He then quotes his own speech, in which he said:

"From the point of view of sensible policy there is no reason why Germany and the United States should not be on the best of terms. We can say it calmly—in no other land in the last century has America found better understanding or more just recognition than in Germany."

"This understanding and recognition was given to America by Emperor William II more than by any other person. He is to be thanked before anybody for opening the way to a good and secure relationship with the United States. He gradually won over the Americans through his friendly, sequential and understanding way of dealing. Personal good relations joined him and President Roosevelt. The sending of Prince Henry to America met with the hoped for result to the fullest extent.

"It was also a happy thought of our Emperor to bring home firmly and sincerely the intellectual junction of the two Germanic peoples by means of an ex-

change of prominent university professors.

"In the United States live about 12,000,000 Germans. Among these there is a growing effort since the foundation of the German-American National Union in 1901, while remaining loyal to their new fatherland, to keep up their relations with their old home and to strengthen them. So long as politics here and in the United States are in calm hands, and overdone expressions of friendship as well as nervous feelings in connection with occasional frictions are avoided—and these things happen now and then in economical matters—we need not have any fears as to our relations with the United States."

LINCOLN HIGHWAY NOTES.

The city council of Chicago Heights, Ill., has re-named Fourteenth Street West "Lincoln Way."

Citizens of Bucyrus, O., are erecting two large signs for the limits of the city, giving the population of Bucyrus and the distances to New York, San Francisco, Upper Sandusky and Galion, Ohio.

Southern good roads workers are planning two more transcontinental routes similar to the Lincoln Highway, one to go through the south to be known as the Lee Highway and one through the central part of the country, south of the Lincoln Highway, to be called the Washington Highway.

Those who have contributed to the support of the Lincoln Highway are now receiving from the Lincoln Highway Association radiator emblems. The emblems are six inches wide, oval, in black and gold, and bear a map of the country, across which is a broad black band to represent the highway. The words "Lincoln Highway" surround the map.

In Van Wert, Ohio, the Lincoln Highway through the village is marked by night as well as day. Lincoln Way in this village is illuminated by arches carrying incandescent bulbs reaching from curb to curb. H. C. Ostermann, consultant-large of the association, arranged to have two bulbs on one side changed to red and two on the other to blue, leaving the balance of the bulbs on the arches white.

Following a Lincoln Highway meeting at Laporte, Ind., sixteen Valparaiso business men who attended it, have formed an auxiliary of the Lincoln Highway association in their city. Committees have been appointed, plans to change the name of Main Street to Lincoln Way promulgated and a mass meeting will be held within a few days to which all citizens interested in good roads development will be invited.

HOSPITALITY.

Our way of living has changed; the form of our home life and the manner of receiving our friends have changed; but through all the shifting phases of the human family, the essence of hospitality has remained the same—to break bread and to converse.

There have been hundreds of innovations in the way of entertaining one's guests—monkey dinners, barnyard dances, vaudeville stunts, amateur plays, and games—always games both with and without stakes. But these are free shows, not hospitality.

Hospitality is enjoying with others that which is our own; dividing with them the bread for the body, sharing with them the experiences and fancies of

the mind. True hospitality is where one from the outside is welcomed into the home circle. He brings with him something of pleasure and thought and fellowship which he leaves in that home; he takes away with him a share of the cheer and warmth of the fireside.

To sit down together and break bread—one's own bread—and then sit together before the fire—one's own fire—and tell of that which has happened on our pilgrimage, and speculate on what is yet to come: that, whether in an Indian's wigwam or a baron's castle, is the end and soul of hospitality.—Collier's Weekly.

Our Readers Opinions

IS THERE TRUTH IN THIS?

EDITOR CHRISTIAN CENTURY:

I desire to protest strongly against the persistently reiterated counsel to Sunday-school workers contained in sundry Sunday-school literature to read certain books and adopt certain methods in order to the progress (?) of our modern Sunday-schools. I have before me in a popular Sunday-school monthly a treatise on what a pastor can do to help in Sunday-school work. After some dissertation on the difference in principles, methods and ends of the modern Sunday-schools from those of a few years ago the aforesaid pastor is admonished to read some fifteen books on the various phases of Sunday-school work and five others on Teacher-training and then to organize a city graded union or Teacher-training institute.

Poor fellow, when will he ever have time to read the good old book or get in touch with the Throne of Grace, or feed and clothe the spiritually hungry and naked, or be of any real use or help to anyone?

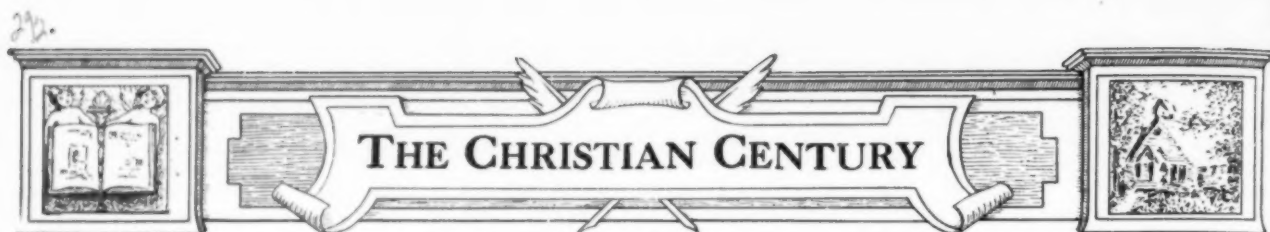
The same issue of this Sunday-school monthly treats of the "new" Teacher-training and deploring the failure of the "old" to relieve the distressing need for teachers in Sunday-school work it proclaims the infallibility of the new to accomplish what the old failed to do and incidentally suggests a "few books" for us to study that will make us efficient workers?

Is it any wonder that pastors are scarce and Sunday-school teachers hard to get when these publications lay down such programs for them to follow? If the "old" Teacher-training system, which was ushered in as the great panacea for the troubles and trials of Sunday-school workers, has proved so serious a failure what reason have we to expect any better results from the "new?"

Does it not look as though our Sunday-school work and workers are being exploited by at least some of these publishing houses for selfish, mercenary ends? Perhaps not, perhaps I am getting old and eccentric and don't see as clearly as I should but I feel like abandoning the entire outfit of Sunday-school helps and clinging to the Bible only, for it can never fail or wear out. "Of the making of many books there is no end and much study is a weariness of the flesh," is as true today as when the wise man wrote it.

AN OLD-TIME SUPERINTENDENT.

John D. Rockefeller, Jr., is furnishing money to finance the preparation and presentation of a moving-picture play to help fight the white-slave traffic.



EDITORIAL

THE BLESSEDNESS OF HUNGER.

HUNGER is a blessing; but hunger would be a curse were there no food. The desires born of the æsthetic sense are a blessing; but they would be no blessing were there no beauty, no art, no music.

The hunger of the soul is a blessing; but is so only because there is a supply of spiritual food for the lives of men. It is not always easy to get men to hunger for this food. One of the problems which presented itself to Jesus was that of getting men to want spiritual food. They followed Him all around the Sea of Galilee when He multiplied the loaves, and deserted Him in droves when He preached to them next day about the bread of life. At that very point lay the crisis in his ministry. The day when He wrought the miracle of the bread and the fish registered the high water mark of his popularity. The day when he refused to make more bread, but offered them the bread of heaven, was the day when He practically became a wanderer from Capernaum, which had been His home during his ministry. During the whole of that ministry He had striven to inspire in men a hunger for the good. "Thy sins be forgiven thee," He said to the sufferer; and then added the lesser blessing, which men counted the greater, "Rise, take up thy bed, and walk." And who knows how many spiritual blessings he sorrowfully withheld because men were so intent on lesser gifts from God that they would not let themselves hunger for righteousness?

THE WEIGHT OF SUFFERING.

PAUL talks about the "weight of glory;" we often speak of the weight of suffering. Disease and physical infirmity are millstones about the sufferer's neck. Dan Crawford gets at the heart of the matter better when he describes the suffering of Faulknor, the missionary, as "only a weight necessary to keep down the diver while he was collecting pearls." That is a noble interpretation—and a true one, also. Out of the depths where men drink the cup of pain they bring their pearls of great price. The diver must have a weight to help hold him down where the pearls are found. Then up he comes finally with his precious gift. The weight had done its work.

THE POWER OF SUGGESTION.

THERE is something charming in the directness of the question which the Ethiopian treasurer addressed to Philip: "See, here is water; what doth hinder me to be baptized?"

There was nothing in the world to hinder. Everything was there that needed to be there. There was water with which to baptize, and a penitent soul who needed baptism, and a follower of the Lord Jesus Christ qualified to administer baptism. Why should anyone desire anything more than that?

Nothing could have been more opportune than that the chariot should have crossed the brook at that particular moment. The Ethiopian treasurer was just ready for it. It was an exceedingly fortunate coincidence, or if you like it better, you may call it a providence.

We are reminded at once of the difference between the attitude of the Ethiopian and that of some men at the present day. The presence of water suggests to them nothing but an opportunity to water the horses, or to wash the chariot. They know they are sinful men; they know that faith in Christ can save them; they know that baptism and confession of Christ are the outward signs of that grace which ought to be in all men's hearts. But they will cross other streams, or think they will, and the water may be more clear or less cold, or the day may be brighter, or they may wish for an opportunity to think about it longer. In any event, the result is the same. They cross the stream, the chariot leaves the valley and begins to ascend the hills. Before long the place of springs and streams is left behind, and before the chariot comes down again to where the waters flow they have decided to postpone their baptism for the present.

There is a power of suggestion in external things. So simple

a thing as the fording of a stream at the right moment may have made a life-long difference in the experience of that queen's treasurer. He could easily have found excuses for delay. Philip was a mere chance acquaintance. He himself was on a journey and in some haste. He might have preferred to make a confession of Christ in other surroundings, but this was his opportunity and he knew it and embraced it.

Only three conditions needed to come together, the penitent soul, the gospel preacher, and the water. Yet simple as these were they did not come together every day in the life of this man upon a journey. They do not come every day in the life of any of us. The precise combination of circumstances which makes it possible for us to perform any specific duty never recurs in exactly the same relationship to each other. If there is good that needs to be done, and we are there and have the opportunity to do it, let us not wait. We and that duty and the occasion for the doing of it are a threefold combination that never will meet again in precisely the same relationship. Let us do it now.

THE MONROE DOCTRINE NO JOKE.

AMBASSADOR PAGE delivered an address before the Associated Chambers of Commerce in London one night recently, and in it the cable reports him as saying something like this:

"That the Monroe Doctrine simply means this, that the United States would prefer that no European government should gain more land in the new world.

"Amid laughter Mr. Page declared that he could not say the United States had constructed the Panama canal for Great Britain, but that it had added greatly to the pleasure of building that great work to know that the British would profit most by its use."

The senate has asked Mr. Bryan to demand of Mr. Page an explanation of these words.

When Mr. Monroe put into his message that "doctrine" concerning the colonization of the two American continents, he was preparing a heap of trouble for us in future years. No one seems to feel entirely sure what the Monroe Doctrine means as applied to present conditions, but that it puts on the American nation a heavy responsibility is growingly evident.

At the present it would seem to be the part of wisdom not only for foreign nations but for American ambassadors at foreign courts to treat the Monroe Doctrine with that respectful deference belonging to a buzz-saw.

ARE AMERICAN WIVES A PERIL?

WE HAVE long heard that American wives were ruining the British House of Lords. Now we hear, for the first time, that they are in danger of ruining the ministry of the English Free churches. Joseph Shepherd, of Hopton Congregational Church, Mirfield, whose Spartan self-denial on behalf of the missionary cause recently excited attention in England, has arrested notice by an utterance on the Nonconformist ministry. "How many ministers," he asks, "deny themselves the comforts of a home, for the sake of the One who had not where to lay His head? Bearing a cross, forsaking all, is certainly not a popular gospel to preach. It means ridicule, and even persecution. Many ministers, instead of forsaking a home, endeavor to improve their social and financial position by marrying rich women. 'Successful' marriages were formerly left to the Americans. American women have ruined the House of Lords, and they threaten the Nonconformist ministry. One would have thought, if a minister is not strong enough to forsake all, but must have a home, that a spiritual-minded woman who has suffered the pangs of poverty would be able to sympathize with the poor. But it is not to poverty the average minister turns, but to wealth and position, and after he has captured his bird with the golden plumage, with self-satisfied arrogance he displays the gaudy and glittering feathers of his ostentatious captive as an achievement worthy



of emulation by the crossbearers of the despised Galilean. It is because ministers marry, and marry worldly, ambitious women who hunger and thirst not after righteousness, but after an advanced social position, that many of our great spiritual leaders are leaving the pulpit. . . . The Nazarene carpenter would not be a success in the Nonconformist ministry today. He would be driven out of the colleges, as many brave, self-denying, self-sacrificing young men are secretly driven out at present. He would be turned out of the churches. The Scribes and the Pharisees would hound Him to the Cross again."

We had not noticed on this side of the water any considerable tendency on the part of ministers to marry rich wives, and we are not sure that all who have done so have been ruined thereby. Artemus Ward used to meditate "How often are young men ruined by too much money." Then he would add, "I would like to be ruined—a little."

"THE SUPERFLUOUS WOMAN."

THE excess of women over men in the population of Great Britain is a situation of grave concern, whether viewed in its industrial or ethical relationships. Of it Mrs. Archibald Colquhoun writes in the Nineteenth Century, under the title, "The Superfluous Woman: Her Cause and Cure:"

It appears that of the population of the United Kingdom, 21,946,000 are males, and 23,275,000 females, giving an excess of 1,329,000 females, or 1,061 women to 1,000 men. Mrs. Archibald Colquhoun does not think the situation for the woman is as bad as it looks at first sight. She says: "Ten million females, at all events, are spared the necessity for competition in the labor market, where they are woefully handicapped by nature in the struggle for existence." Occupations open to women are increasing. None the less, from the marriage point of view—and this appeals to the vast majority of women—the outlook is not bright for a large proportion of the "superfluous," especially of the middle class.

The increasing reluctance of men to assume family responsibilities is not only answerable for moral evils and dangers, but it decreases the matrimonial chances of girls of their own period, and puts a heavier burden on older men who are fathers of girls. It is, however, an inevitable result of the demand of the middle-class girl to be freed from the trammels of domestic work. She becomes a luxury which a man can only afford when he has established himself.

Late marriage means that the man will be past his prime when his growing family needs his care most. Women, says Mrs. Colquhoun, have to choose between celibacy and "menial duties." She has no faith in solutions that ignore home-making and motherhood. We "must try to rear a different kind of woman."

The situation is not quite as grave in America, but that the problem is here no one can deny. Are there any really superfluous women?

THE "AUTHORIZED" VERSION.

SHAKESPEARE is on record as to questioning "What's in a name?" There is something in a name and a good deal in an adjective. Take, for instance, the adjective "authorized" as applied to King James' version of the Bible. Who authorized it? No one. It came slowly into use and not without a great deal of protest. It was a good version, much better than anything that the English-speaking people had had before, and it came into general acceptance because it deserved it, and not because anyone authorized it, or could have done so. There now is a better version than that prepared in the reign of King James, as much better than King James' version as his was than anything that had gone before, yet good people have hesitated to use the American Standard Bible in place of the so-called authorized version. Let us understand once and for all that the King James version is entitled to high regard because of the actual merit of the translation and for no other reason whatever. It is not authorized.

A similar superstition attaches to the use of the term "apostolic" or "apostles." There is the so-called Apostles' Creed,

with which the apostles had nothing whatever to do. It is an ancient and venerable document, entitled to very high regard, but it is an exceedingly fragmentary and unsatisfactory document, if one is seeking a compendium of Christian truth. It grew out of the consensus of Christian opinion, and found an honorable place in the liturgy of the Church, and it represents a high water mark of Christian teaching, but it is not authoritative, or final, or apostolic, and it would be very easy to make of it a stumbling block and a possible occasion of insincerity. There are more comprehensive creeds and there is just as much authority for the making of them now as there was for the making of that one.

HAVE WE NO HYMN WRITERS?

A CERTAIN Presbyterian is bemoaning the lack of Presbyterian hymn writers. Is there even more reason for Disciples' tears? It would seem so from the evidence presented by this investigator.

This Presbyterian hymn-lover, out of curiosity, took home his Presbyterian hymn book one day, and ascertained the affiliations of the authors of the hymns. The following are some of his findings: He was interested first, of course, in finding the proportion of Presbyterian authors, thinking that they would constitute at least a plurality, while the Methodists would be second. He was amazed to find that the Congregationalists, Unitarians and Baptists all led the Presbyterians, while the Episcopalians, with 105 hymns to their credit, led the Congregationalists, which had the next largest number, by a plurality of sixty-seven. His investigation showed that those denominations having less than forty and more than ten hymns to their credit were the Congregationalists, Unitarians, Baptists, Presbyterians and Methodists. Those having less than ten and more than one were the Independents, Plymouth Brethren, Roman Catholic, Dutch Reformed, Universalists, Quakers and Moravians. The Unitarians, with twenty-seven to their credit, lead the Presbyterians by two, hold the Baptists to a tie, and more than double the Methodists.

Where are the Disciples' hymn writers?

DON'T FIGHT THE CHIMNEY-SWEEPS.

IT is an English proverb, "If you fight with a sweep you cannot blacken him, but he may blacken you." So it is better to let a sooty bully bluster and blow; contact with him cannot bring anything but a smooch to yourself. He is annoying, the blackener of reputation and the sower of suspicion, but it is best to let him rage. He rubs his own black a little deeper into his own skin if he is let alone.

MAN'S FREEDOM.

I HAVE thrown the throttle open and am tearing down His track;
I have thrown it out to full-speed and no hand can hold me back!
'Tis my arm controls the engine, though another owns the rail,
But for once I'm in the open and the yard-lights pass and pale!

Green lights! Red lights! He has hung his signals out!
Caution here! Danger ho! And what's the man about?
'Tis true he owns the Engine, to do as he has done,
But how about the Final Word—when he ends the run?

So from siding on to junction-point now I shall have my day;
I have stopped to read no orders, but I take the right-of-way.
Down the open grade I thunder and around the curve I swing,
For my hand is on the throttle and my heart shall have its fling!

Light lost! Life lost! Flag, O flag the others back!
Switch the wreck! Ditch the wreck! Dare any block His track?

There creeps into the Terminal the man who had his day,
But I wonder, O my soul, just what his God will say!

—McClure's.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

John R. Mott Moves New York Students.

So enthusiastic is John R. Mott, of the Student Volunteer Movement, over the results of his conferences with the students of New York City, that he compares these meetings with those of last year in China, which were truly remarkable. Mr. Mott's campaign, in which he was assisted by Sherwood Eddy, Dr. Henry Sloan Coffin, Dr. G. A. Johnstone Ross and Robert E. Speer, included five central meetings—one in Carnegie hall, one in Horace Mann auditorium and three in the Columbia University gymnasium. The Carnegie hall meeting was honored by the chairmanship of former President Taft, and there was an attendance of 2,500 students. The Horace Mann meeting for women only equaled the capacity of the hall, 1,300.

Churches Decry Overlapping Activities.

The Muskogee Presbytery in Oklahoma is sending up to the next General Assembly meeting in Chicago in May some strenuous demands looking toward more efficient co-working of the various communions in that field. The petition calls upon the Assembly to invite all the other evangelical denominations in the United States into a conference on the previously acknowledged principle for rural and small town fields of one church in one community. The ideal in view will be a compact among the different denominations promising to withdraw from any field where an official interdenominational commission decides that withdrawal is necessary in order to consolidation of local religious interests.

Calendar of Special Sundays.

A committee of social workers and church officials, meeting in New York City, have prepared a list of special observation Sundays for the year 1914. This list is recommended by the committee to churches of all denominations including Jews, Roman Catholics and all others. The dates are: January 4, New Year Sunday; January 25, Child Labor Sunday; February 8, Lincoln Sunday; February 22, Washington Sunday; April 12, Easter Sunday; April 19, Sabbath Observance Sunday; May 10, Mothers' Day; May 17, Peace Sunday; May 24 or 31, Memorial Sunday; June 14, Children's Day; June 28, Independence Day Sunday; September 6, Labor Sunday; October 25, Prison Sunday; November 26, Thanksgiving Day; November 29, Tuberculosis Sunday; December 20, Christmas Sunday; December 27, Hospital Saturday and Sunday.

Taft Addresses Educational Association.

The meetings of the Religious Education Association recently held at New Haven, Conn., had for their general topic, "The Relation of Higher Education to the Social Order." The speakers were for the most part professors in colleges and universities. The president of the meeting was Dr. Charles F. Thwing, of Western Reserve University. Among the speakers were President Hyde, of Bowdoin; President Hadley, of Yale; Prof. Theodore G. Soares, of the University of Chicago, and President Powell, of Hobart College. The addresses by these men were concerned largely with student welfare.

More popular were the addresses of District Attorney Charles S. Whitman, of

New York City, and of ex-President Taft. Mr. Whitman voiced a demand that "the rich and the powerful shall do their part—a part measured by their power—toward the betterment of the conditions of living in our country; that they shall assist and not obstruct the government in its effort to eliminate privilege, to protect labor as well as capital, and to strengthen the race by proper provision for its health."

The address of ex-President William H. Taft presented an indictment of the selfish lives of the prosperous as responsible for the disorder of the Industrial Workers of the World and other such forces. Any sort of interest in humanity, he maintained, is better for the national life than selfishness.

R. J. Campbell Discusses the "Age."

It is not surprising that such an idealist as Rev. R. J. Campbell, of the City Temple, London, should take his stand as an anti-materialist. But he goes fur-



Jonathan Brierley, Religious Thinker and Writer Whose Loss is Deeply Mourned.

ther, and declares that the trouble with the men of today is not so much materialism as ignorance of how to profit spiritually by their material wealth. He says: "To call this a materialistic age is hardly a full account of the matter, however. All ages are materialistic, more or less; it is only a question of degree. But, as a shrewd observer of the trend of things remarked the other day, people do not seem to know how to enjoy the benefits which increase of material wealth has brought within their reach. The soul is ignored; it is the flesh that is pampered. The leisure of the workers in all ranks of society has little about it that is spiritual; it is mostly of the nature of physical or mental excitement. Life is largely strain and worry for the great majority. We have made it so; we have made it artificial, fierce, exacting. There is a terror hanging over most of you men; you labor under the taskmaster's lash, practically every one of you, liable at any moment if you relax tension or make a mistake to be thrown down and trampled upon in the mad race for gain. Gain, gain, gain—there is the keynote of the world's endeavors.

'What shall it profit a man if he shall gain the whole world and lose his own soul?' For it is precisely what is happening to civilization."

Dr. Brady Resigns Charge.

Dr. Cyrus Townsend Brady, author-lecturer and hero of many a theological controversy, has offered his resignation as rector of the Church of the Ascension, Mt. Vernon, N. Y., a fashionable Episcopal parish, because he can't get along on the salary paid him. In other parishes, Dr. Brady says, in explaining his action, he has been able to supplement the salary he got as minister by selling the products of his pen. Here the Ascension Church has grown so much that he has to spend most of his time in parochial duties and has no opportunity to write. He says that there is no other reason for his quitting.

American Catholics Active.

Roman Catholics are to extend the invitation to Rome to hold the International Eucharistic Congress in New York City. It is rumored that Romanists of this country have hopes for a Pope from America.

A Sign of the Times.

A Chicago Syndicate editor is running a series of "Back to the Bible" articles in a number of the metropolitan papers. The articles consist of brief statements from noted men relative to the Bible. Truly religion is getting into the lives of the people, when the newspapers are made aware of it.

Religious World Mourns "J. B."

Religious workers in all communions are mourning the loss of Jonathan Brierley, the English religious writer who died Feb. 8. The religious exchanges are filled with praise of him and his work. He has long been a guide to religious thought on both sides of the Atlantic.

Presbyterians After Ten Millions.

At a recent meeting of the Board of Ministerial Relief and Sustentation in Philadelphia the board chose three of the members of the advisory committee of ten, authorized by General Assembly, to assist in the collection of \$10,000,000 endowment.

G. Campbell Morgan in the States.

Dr. G. Campbell Morgan, of London, Eng., and elsewhere, is now in this country and has been heard in connection with Bible conferences in Washington, Toledo and other cities.

Chas. M. Sheldon Closes Campaign.

Dr. Charles M. Sheldon is returning to Kansas after several weeks of campaigning in New England, during which he has put in strong blows in behalf of temperance, the adaptation of church methods to the present situation and the deepening of the personal spiritual life.

Sunday-schools Fight Saloons.

At a meeting of the temperance committee of the Pennsylvania Sunday-school Association, plans were made for a petition to the legislature from 500,000 boys and girls of the Sunday-schools, calling upon it to wipe out the liquor traffic.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

Dr. Samuel R. Driver

A Resume of the Work of the Deceased Scholar.

BY ARTHUR GORDON.

When one hears that a celebrated Biblical scholar has died at the age of sixty-eight, it does not seem like a long span of life, nor does it appear that in the working years of such a career a monumental amount of labor could be performed. Yet the life of Samuel R. Driver bridges the period of transition from the days of fierce and fanatical controversy over the newly announced principles and results of biblical criticism, to the new age in which those results have become the commonplaces of all effective Bible study. And in the amount of work performed by this distinguished teacher the world has an example of what may be done when rare talents are yoked to tireless labor.

THE NEW PRINCIPLES OF INTERPRETATION.

When Dean Stanley delivered his lectures on the "History of the Jewish Church," in Westminster Abbey in the seventies it was the first effort of English scholarship to interpret the results of historical and literary criticism to an English public. In Germany and France these researches had been going on quietly for a half century. Ewald's five volume "History of the Hebrews" was the formal setting forth of the newer view of Israel's religious mission. But when Stanley, freshly returned from his studies in Germany and his fascinating journeys to Sinai and Palestine, organized his message into the eloquent addresses delivered in the Abbey, English hearers were more stirred by the beauty of the utterances than by the significance of the new principles of interpretation involved.

Then came William Robertson Smith, and the bitter assaults which finally drove him from his professional work in Scotland, where he had courageously laid the foundations for the new biblical scholarship. But Smith, though unseated, still reached the world from his later position at Oxford in the scholarly messages which he embodied not only in his formal works, but in the articles which he contributed to the ninth edition of the "Encyclopedia Britannica." More than this, he lived to see his principles vindicated by a generation of scholars which included A. B. Davidson, Marcus Dods, James Stalker, George Adam Smith and Samuel R. Driver. The views for which Robertson Smith suffered as a martyr to the cause of truth have now received the approval of British and American scholarship in so complete and decisive a manner that controversy is now a thing of the past. And the man who has contributed more than any other to this desirable result is the late Regius Professor of Hebrew at Oxford, whose death was announced last week.

A THOROUGH PREPARATION.

Dr. Driver prepared himself for his work by painstaking and extensive studies in the field of Semitic languages. He mastered that fascinating literature then appearing from Babylonian mounds and Egyptian monuments. These he brought to bear upon the Hebrew text of

the Old Testament in a day when the massoretic readings were becoming unsatisfactory and scholarship was attempting to reconstruct on a more competent foundation the text of the Hebrew Bible. One of his earliest productions was "The Hebrew Tenses," a book that has not been surpassed in its special field. Later he still employed his scholarly abilities in a work on "The Hebrew Text of the Books of Samuel," which he has several times revised and offered in new editions, and which still remains the standard work on the subject. His researches in archeology yielded a volume written by himself and others on the archeological significance of the Old Testament. Like Stanley before him he traveled extensively in Bible lands, notably in one season when he visited the Sinai Peninsula and most of the interesting places in Palestine in company with his friend, Canon Cheyne. No two men could have been more unlike in their views and personal characteristics. Cheyne was the restless, nervous, radical, who changed Scripture to meet his philological views or his geographical conjectures. Driver was the calm, quiet, patient observer, who brought all things to the test of tried criteria and carried his public by the weight of convincing evidence. Yet these two men, so different in personal qualities, made their journey through the lands of the Bible, as their dragoman has told me, with the warmest good fellowship and the deepest mutual affection.

THE OLD TESTAMENT REVISION.

Of that distinguished company of English scholars who performed the memorable service of revising the Old Testament, Dr. Driver was chief. In association with two American scholars, Professors Brown and Briggs, he carried through the most important lexical enterprise ever undertaken in the field of Semitic scholarship, the now familiar "Hebrew Dictionary." With Professors Briggs and Salmund he was editor of the two great series of religious text books, the International Theological Library, and The International Critical Commentary. But he is probably best known as the author of "The Introduction to the Literature of the Old Testament," the earliest volume of the first of those two great series, a volume which has passed through many editions, and has become the standard work of its kind. He contributed to the "International Critical Commentary" the splendid volume on "Deuteronomy," an unanswerable vindication of the critical reconstruction of early Old Testament history, on the lines once fiercely combated but now almost universally accepted. Of almost equal value, but more popular in quality, was the volume on "Genesis" in the Westminster Series. This placed at the disposal of the student all the informing and relevant literature which Babylonian scholarship has contributed to the study of the opening book of the Old Testament.

Perhaps one of the most pleasing works

that came from Dr. Driver's pen was his delightful little work on "Isaiah; his Life and Times," in the "Men of the Bible Series." This volume deals with the prophets of the Book of Isaiah in a thoroughly competent way. It points out the reasons for assigning only the first thirty-nine chapters to the son of Amoz. But the narrative is easy and flowing, and has all the charm of a biography. When one remembers that during all these tireless years of scholarly work Driver was writing in the leading magazines of Great Britain and the Continent, was contributing a long list of signed articles to such works of reference as "Hastings Bible Dictionary" and "The Encyclopedia Biblica," and was at the same time a minister of the Church of England in orders preaching frequently to large audiences both at Oxford and in London, some idea can be gained of his inexhaustible interest and his tireless labors.

The chief reasons why the critical views advanced by Dr. Driver have gained such wide, such almost universal acceptance in the world of scholarship is because, first, of their cogent and convincing character, and, secondly, the straightforward, modest, uncontroversial fashion in which he recorded them. Himself the object of bitter and vituperative attacks as an infidel, an agnostic, a subverter of Scripture and an enemy of the Christian faith, he went quietly about his work, conscious of the solid foundations on which he was building, and confident that the early future would completely vindicate his contention. He disliked controversy, and was rarely betrayed into it even by the most mordant attacks. He knew best that truth is its own vindication, and he cared only for that truth which is the heart of Holy Scripture and the secret of the redemptive work of Christ.

And now he rests from his labors and his works follow him. His intellectual children are a great host, and his monument is a generation of enlightened and satisfied Bible students, who have learned from him to know the truth, and by the truth have been made free.

SHALL WE BREED OR IMPORT?

PROF. EDWARD A. ROSS, IN CENTURY.

Very truly says Prof. Wilcox, in praise of immigration: "The cost of rearing children in the United States is rapidly rising. In many, perhaps in most cases, it is simpler, speedier and cheaper to import labor than to breed it." In like vein it is said that "a healthy immigrant lad of eighteen is a clear \$1,000 added to the national wealth of the United States."

Just so. "The Roman world was laughing when it died." Any couple or any people that does not feel it has anything to transmit to its children may well reason in such fashion. A couple may reflect, "It is simpler, speedier and cheaper for us to adopt orphans than to produce children of our own." A nation may reason, "Why burden ourselves with the rearing of children? Let them perish in the womb of time. The immigrants will keep up the population." A people that has no more respect for its ancestors and no more pride of race than this, deserves the extinction that surely awaits it.

Of Human Interest

Helen Keller and Bishop Brooks.

Kansas City had an interesting experience the other day when one of its organizations was permitted not only to hear Helen Keller address its members, but submit to a varied cross-examination. An exchange writes that two of her answers will be received with interest. Here is the first:

"Did you have any conception of God before Phillips Brooks took up your religious training?"

"Oh, yes! I already knew his love. Bishop Brooks taught me more fully to understand that God is love and not the personification of evil."

But here is one that will startle a good many into fresh recollection of Professor Rauschenbusch's words, that the way to modern martyrdom is through the espousal of Christ's social teachings:

"What have you done that required the greatest courage on your part?"

"Casting my lot with the workers of the world."

As most of our readers doubtless know, Miss Keller is an intense Socialist. That in the quiet and solitude of her blindness she should have so entered into the world's toil and thought herself through to advanced solutions is suggestive enough, but that the result, amid those same conditions, should have brought to her consciousness the modern distrust and often disapproval is indeed significant.

Judge Lindsey Tells Touching Story.

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. The teacher kept writing, however, that nothing had been accomplished and that Tim seemed bound to work and to let school go. One day in reproving him, the judge said, "Now Tim, there will be time enough to work when you are a man." The boy replied like a flash, "My father was a man, and he didn't work. He went off and left mother and me, and I guess that's what killed her, too." Finally, after breaking every instruction, Tim appeared in court one day with a changed expression, his face ablaze with satisfaction. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumpled up, and handed it up for inspection, saying, "I'm going to remember all the things you have told me now, judge, and I am going to school regular now, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that little poor Tim had actually paid with pennies and nickles, fifty dollars for a headstone for his mother's grave. "My boy, is that what you have been doing while you have been missing school so much?" said the judge; and Tim answered as he wiped the tears from his dirty little face, "I wanted her to have a monument, too, judge, like the others had. She's done a lot for me; that's all I could do for her now."

The Crafty Carnegie.

Andrew Carnegie started with a one-horse blast furnace outfit and built up the greatest steel business in the world. Shrewdness, that peculiar trait prominent in so many of his countrymen, played the important part of that great achieve-

ment. Later he sold out his business to the steel trust for the sum of \$300,000,000, stipulating that \$100,000,000 should be cash and \$200,000,000 in first mortgage 5 per cent bonds; that the bonds should be guaranteed against any future state or national tax. Again that shrewd foresight. Now comes the so-called income tax; but instead of Mr. Carnegie contributing on the income of those \$200,000,000 bonds, the government will have to look to the United States Steel Corporation.

The old ironmaster uses the same methods in his present vocation of giving away money as he did in the early days of accumulation. He makes sure that each contribution is going to serve a proper cause, whether it be \$10 or \$10,000,000.

Some time ago a delegation from a small church in a Pennsylvania town, where Carnegie once lived, called upon the philanthropist.

"Mr. Carnegie," said the chairman, "we have come to ask your help in the purchase of a pipe organ. We need it badly, and, knowing that you once attended our church, thought possibly you would be interested."

"How much do you want?" asked Carnegie.

"Well," answered the chairman, "we have figured on \$20,000."

"Go back and raise \$10,000 and I'll talk with you," commanded the old fellow.

A month or so later the delegation returned and with a twinkle in his eye the chairman explained that the \$10,000 was in hand.

"Well," said Carnegie, "that's enough for any organ. I'll not contribute a cent."

Lincoln as Law Examiner.

I have often heard my husband tell of his examination by Mr. Lincoln for admission to the bar, writes a contributor in *The Continent*. Mr. Lincoln came in to the office where the young aspirant for legal honors sat trembling and asked, "Chris, which way does the Mississippi run?" Receiving the stereotyped reply, he concluded: "I consider you qualified to practice law in the state of Illinois. Go set up the boys." The said "set up" consisted of a supper of oysters, as no fresh bivalves could be had in this inland town in that day of slow transit. In justification of both Mr. Lincoln as a law examiner appointed for that year and my husband's legal knowl-

edge, I will add that he was a student in the office of Mr. Lincoln, who doubtless knew of his fitness.

The Really Important Thing.

Mr. William Howard Taft, who was always a good natured observer of his fellow human's foibles, from time to time remarks the singularity of things as they fall out in this vale of tears. The idea is not to be entertained that Mr. Taft even chides, much less rebukes or censures. He merely observes, remarks, and passes on, amiable even if bewildered, observes an editorial in the *Chicago Post*.

At a banquet of Yale graduates in Albany Mr. Taft came to one of his contemplative pauses. With smiling good humor he said that he had "expected to electrify the country" with an address on the Monroe doctrine recently in New York. Persons who understand Mr. Taft—and who does not?—know that the exaggeration of expected effect was in truth a sly chastisement of his never clamorous ego, and will here parenthesis ("Chuckles") before the quotation proceeds:

"I gave out copies of my speech in advance to the newspaper men"—proceeding—"and then, as a man will who hasn't met any of the Washington correspondents for six months, I told them how good I felt and how I had reduced my avoirdupois. Next day I found my speech on the Monroe doctrine tucked away on the last page of the newspapers and had a hard job to find it. But full particulars about my anatomy were on column one of the first page."

Booker T. Washington's Story.

In the struggling days at Tuskegee Booker T. Washington found that he would have to use an old chicken house for a schoolroom.

"Uncle," he said to an old colored man, "I want you to come down at 9 o'clock tomorrow morning and help me clean out a hen house."

"Law, now, Mr. Washington," the old man expostulated, "you-all don't want to begin cleanin' out no henhouse round yere in de daytime."

John P. St. John "Comes Back."

At the age of 81, John P. St. John is again on the stump for prohibition. He has been hanged in effigy more than one hundred times. His birthday was celebrated in Olathe, Kas., a few days ago. Hon. Leslie J. Lyons, ex-United States district attorney, making a tender speech on the veteran's influence on him. Mr. St. John is speaking in Pennsylvania, New York and Massachusetts.

The World is Growing Better

Manufacturers for Church Unity.

The Yellow Pine Manufacturers' Association, including lumbermen of the lower Mississippi states, through its Welfare Committee, in its recent annual convention held in New Orleans, urged that every company ought to co-operate definitely with organized church, young people's and Sunday-school interests. Resolutions adopted also appealed to the various denominations to supply lumber towns and lumber camps with the highest grade of preachers obtainable, and pledged the corporations interested to support local churches in such a way as to make possible for all of them to employ strong ministers. An appeal was also made by the lumber interests that the church leaders unify their work in lumber camps

and eliminate unnecessary duplication of church organizations in small towns.

Western Union Profit Sharing.

The Western Union Telegraph Company has adopted a profit-sharing plan to benefit the employees. They are offering to all their workers a limited share of the company's stock. The company was forced to sell some of its stock, which was held by the American Telephone and Telegraph, because of the dissolution of the two companies brought about by the government. The Western Union decided to offer the stock to their employees rather than to outsiders. The workers are given an option of paying cash, or paying for the stock in twenty-four monthly installments. The company stipulates that the employees shall not speculate.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

MR. LINCOLN AND CHILDREN.

Abraham Lincoln was singularly indulgent to his children, writes a contributor in *The Continent*. I have often heard my father, who played chess frequently with Mr. Lincoln, predict some bad ending for Tad. He said the boy would come into his father's office at dinner time, while Mr. Lincoln and he were in the midst of an exciting game of chess, and insist on his father's going home. After he had been put off a few times by the plea, "In a minute, sonny," the young man would knock up the board, scattering kings, queens, castles, knights and pawns on the floor to my father's intense disgust. But Mr. Lincoln would only laugh and, taking the little lad on his back and holding his legs fast, start off home with the gentle reproof: "Taddie mustn't do that again."

An instance of Mr. Lincoln's kind thoughtfulness for children occurred in my own family circle during the wedding of an aunt. My little twin brothers, who had been given into my care lest they should soil their immaculate white suits ere the arrival of the guests, were quite forgotten amid the excitement of the bride's arrival. Suddenly, during the hush that preceded the ceremony, my conscience cried, "Where are the boys! They won't see a thing!" and no one can realize the relief to my youthful heart when I saw the two rosy faces smiling down upon the crowd from the vantage of Mr. Lincoln's arms. The little sister forgot, but Mr. Lincoln was there.

A MEMORY OF JENNIE LIND.

In 1834, writes an early pioneer, my father moved from New Hampshire to a little Canadian settlement on the stage road halfway between Waterloo and Montreal. There he set up an inn for the convenience of the traveling public, who wished to break the tiresome journey by stage. There had been a distillery on the place, but, true to his principles, father promptly destroyed it, and had his sign painted "The Temperance Inn," so that no one might mistake the character of the place.

Our nearest neighbors were French people, who had no children; but there were six of us, so we did not get lonesome. The daily arrival of the stage never ceased to be exciting. Then there were other travelers in chaise and on horseback, and once a year a caravan of animals passed through. Think of six children having a whole menagerie to themselves! We enjoyed the elephants especially. There was a lake a little way from our house where the men took them to bathe. It was great sport to watch the big animals squirt water over one another with their trunks.

Our house would look very bare in these days of palatial hotels. There were no carpets on the floors, but Irish Norah, the maid, kept them immaculately clean by daily scrubbing. On extra occasions our mother would sprinkle sand over the floor of the reception room in intricate patterns, and then woe betide the youngster who ventured in to disturb the work of art!

One day there was the stir of preparation that always preceded the arrival of a special guest, whose coming had

been previously announced. We asked no questions, for in those days children did not inquire into the doings of their elders, but we stationed ourselves where we could command a good view of the passengers as they left the stage. Imagine our disappointment when only two or three men and a very plainly dressed woman got out of the stage. The woman wore a veil, so we could not see her face; but her clothing looked rather shabby, so we ran into the kitchen to tell Norah that no one of any account had come. Norah was not in sight, but presently she bustled in, very much excited.

"If you childer want to see the greatest singer in the world," she said, "just pape in the dining room at the end of the table be your fayther."

We "paped," and there sat our plainly dressed traveler. She had a sweet face, but we could not understand why "the greatest singer in the world" should wear an old black dress with patches at the elbow (I saw them myself). As we pushed and scuffled in our eagerness to see her, the door swung wide open, to our great confusion. My father shook his head at us, but the lady laughed. As we beat a hasty retreat, I saw that she was speaking to him.

We felt that we were great offenders, and when father came out into the kitchen a few minutes later, we expected a reprimand. But he only said, "You children may go into the parlor for awhile. Miss Lind wants to see you."

It was a very bashful company that filed into the room. The great singer sat in a low rocking-chair by the fireplace, and as we entered, beckoned to us to come to her. I was the smallest of the group, so she lifted me up to her lap, and then she began to sing to us. I wish that I could remember what she sang, but we knew nothing about songs or music, and could only feel the beauty of the tender voice and the charm of the woman herself. I am sure Jenny Lind never sang to a more appreciative audience, or left a sweeter memory behind her.

ETHELBERT NEVIN'S PHILOSOPHY.

Everybody knows Ethelbert Nevin's setting of "The Rosary," of which music Madame Schumann-Heink wrote: "Notice the composer's phrase, how it slips along in the eighth notes, just as the small beads would slip through our fingers. And at the end of every such phrase comes a long note and a pause. This is repeated over and over after the manner of the pious devotees of the rosary."

Nevin is dead. Vance Thompson has written Nevin's life. It is the picture of a man who carried over into advancing years the child heart, simple, profound, smiling, even in his sorrows. He quotes something that Nevin himself wrote. It is the artist's analysis of life:

"Isn't this life of ours a strange, strange thing? How we live to learn and after all how little we know! . . . We come into this lovely world and for a few years we are between a flower and a fruit. We grow, blossom, and our lives are as pleasant as a day in June. Then come our first little trials, our first loves and . . . the thirst for knowing and to be known. Thereon we live, work, are strong, weak, happy or sad. Bitter experience comes and suddenly our eyes are open to the fact that there are innumerable little clouds that we have never noticed before. And if we continue to gaze and gaze at them, they grow and grow until we could almost believe that there was no sun. Oh, if we could only see a little further! . . ."

"After all, what can be a greater blessing than to be born into this lovely world—to see the trees, the flowers, to be near those we love, to be able to work, to study, to grow, always seeing the roads become clearer? Then the keen joy of battling with and conquering self; the still greater joy of conferring happiness upon another. Yes, love rules the world."

Thus the singer of songs, the one who through his art as composer interpreted life, looked abroad on this complex existence, and found it good because he measured the transfiguring power of love.

Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

ROYAL BAKING POWDER CO., NEW YORK.

Disciples Table Talk

Grant W. Speer Goes Abroad.

Grant W. Speer, pastor at Central Church, Toledo, O., sailed last week for a three months' tour of the Holy Land, and various European and Oriental countries. The expense of the trip is to be borne by the members of Mr. Speer's church. They say that after preaching continuously for twenty-five years, he is entitled to an extended vacation for research and recreation. Mr. Speer was ordained to the ministry twenty-five years ago. Since then he has preached every Sunday, except two, missing one Sunday on account of sickness and one because of an accident three years ago. Since Mr. Speer became pastor of Central Church seven years ago the membership has more than doubled, the debt has been removed from the church property, many improvements have been made including a new pipe organ, and the Sunday-school has more than doubled in attendance.

Aetna Road, Cleveland, Prospers.

The congregation of Aetna Road Church, Cleveland, O., held a farewell service in the old building, March 13, in anticipation of moving into the new structure. F. D. Butchart, for ten years pastor of this church, reports that the new building will contain a gymnasium and club rooms which will enable him to better direct the community work which he has been striving to carry on with limited facilities. Aetna Road Church was organized twenty-five years ago and has added more than one thousand members since then. The new building will not be ready for occupancy until April 19.

Pastor Praised by Newspaper.

The Akron Times has this to say of the work of L. N. D. Wells, of that city: "The recent action of the High Street Church of Christ in raising the salary of Mr. L. N. D. Wells to \$3,000, is not only an honorable recognition of the worth of a good man, but it confers honor also upon the congregation. The work accomplished by Mr. Wells has been unique in the history of our local religious life. He has taken a down-town church where all the odds were against him, and by judicious advertising and forceful preaching, has more than held his own in open competition with the movies and theatrical attractions of the down-town district. To place religion at the front in such a competition constitutes a marked achievement. At the same time Mr. Wells has led his congregation in charitable and missionary giving, until it probably leads the churches of the city."

Growth at East Dallas, Texas.

To take care of the great growth of the Sunday-school, the East Dallas (Tex.) church will begin at once the erection of a commodious annex to the present structure. The annex will have a capacity of 600 people and will be equipped to serve in the social center work, which this church is planning to start in the near future. The annex will cost \$5,000, will be about 40x40 feet in size and will have a basement equipped with gymnasium paraphernalia and shower baths. Dr. John G. Slayter, pastor of the church, has led the enterprising congregation to remarkable accomplishments during the past few months. Less than two years ago—May 1, 1912—the present handsome edifice was dedicated.

C. M. Chilton and "Men and Millions."

At a recent morning service of First Church, St. Joseph, Mo., C. M. Chilton, the pastor, surprised his congregation by announcing that he had received a call from the promoters of the Men and Millions movement to assist in the great campaign in the interest of missions and other activities of the church. Dr. Chilton stated that he had not yet accepted the call to this work, and he said he had not made a decision as to whether he would accept or decline. "I want you to help me decide it," he said to the

members of his congregation. "I have been pastor of this church sixteen years, and am just entering upon the seventeenth year. Sometimes preachers stay with a church too long and I wouldn't remain here one minute too long, if I knew it."

Discussing "The Perils of the City."

"A continental Sunday would spell the doom of religion in the United States," said Walter Scott Priest, pastor of First church, Wichita, Kan., in a sermon on "The Perils of a Godless Sunday." Referring to Sun-



Rev. J. R. Ewers, who is planning to build a six story church building in Pittsburg.

day baseball the speaker said: "Aside from the moral involved I think it would pay the Wichita Baseball Association to do away with Sunday games. I think every Christian fan in the city would boost for a half-holiday on Saturday for every one and I think they could bring it about if Sunday games were abolished." Mr. Priest is preaching a series of sermons on "The Perils of the City."

County Organizes for Cooperation.

To bring about closer affiliation of the churches of the county of which South Bend is the county seat, it is planned to hold quarterly meetings and to form a board by means of which county business will be transacted. The board will be composed of a delegate from every 100 members in a congregation together with the pastors. A recent meeting of the county's churches was addressed by G. W. Henry, of First Church, South Bend. This church has voted to replace Ray Eldred, its missionary, who was drowned on the Congo.

Banquet at Bloomington, Ill.

A notable banquet was held in First Church, Bloomington, Ill., on Monday evening, March 9. The new departmental rooms were thrown together and used for this purpose for the first time. Three hundred were in attendance and the enthusiasm was high. Toasts were responded to by D. C. Smith of Normal, who spoke on "A Man Without a Home"; J. Dickey Templeton, of Bloomington Second Presbyterian Church, on "A Man Without a Country"; Jas. H. Law, of Park M. E. Church, spoke on "A Man Without a Church"; and S. H. Zendt, pastor Second Christian Church, on "A Man Without a Job." The quartet-choir of First Church rendered special music and the pastor, Edgar DeWitt Jones, was toastmaster.

Central Illinois Ministerial Institute.

"One of the finest programs ever given in the state," is the way George W. Wise, vice-president of the Institute, describes the program of the coming Annual Session of the

Central Illinois Christian Ministerial Institute, April 8-10, at Eureka, Ill. Among the addresses are the following: "The Minister as a Preacher," by H. A. Denton; "The Minister as a Shepherd," by S. E. Fisher; "The Preacher as Man of God," by A. McLean; "Preaching to the Conscience," by A. McLean; "Books Found Helpful," by W. W. Denham; "Ministerial Courtesy," by J. S. Barnett; "The Minister Renewing Himself," by V. W. Blair; "The Minister and Our College," by Pres. H. O. Pritchard; "The Minister as a Spiritual Leader," by Clyde Darsie; "Power in the Pulpit," by A. McLean; "Joy in the Ministry," by A. McLean; "Helpful Books," by G. W. Wise; "The Minister as a Church Builder," by Edgar D. Jones; "The Perils of the Ministry," by W. H. Cannon; "The Challenge of the Church to Men of Today," by S. H. Zendt; "The Rural Church, a Problem and an Opportunity," by R. B. Doan; "Vitalizing the Rural Church," by M. B. McNutt; "Modern Methods in the Country Church," by M. B. McNutt. Discussions and Devotional services are to be led by most capable men. The sessions will meet at the Christian Church, Eureka.

Dr. Medbury on Church-Going.

In a plea for regular attendance, Dr. Charles S. Medbury recently preached on the text, "I was glad when they said unto me, let us go into the house of the Lord." In the midst of this appeal, the speaker pointed out the error in a too prevalent notion. "Surface thinkers and writers are constantly striving to gauge the place and power of the church by those who happen to attend the services upon a given Lord's day. Neither its place nor its power can be gauged in this way. What it is in the world cannot be determined by the crowds that go in but must be determined rather by the number and type of workers that go out through its gates—the workers who are the inspirational factors of our present civilization. On this happy day, therefore, the church proudly holds aloft the banners of Christ. It does not come with 'poor face' begging gifts nor with pitiful devices pleading 'please turn in to us.' It does not come with concession to sin that it may win the mighty nor with compromised commandments of God that it may secure the support of the worldly wise or proud. Rather does it dare to come—institution of God that it is—crying to a complacent and luxurious age the stern, strong message of the Master's herald of the long ago, 'Repent ye, for the kingdom of heaven is at hand.'"

Sermons on Six Greatest Bible Men.

George Darsie, of Central Church, Terre Haute, is preaching a series of sermons on the six greatest men of the Bible. He has not named his list, but will leave that for awhile to the curiosity of his audiences. His first sermon dealt with Abraham. Of him he said in part: "One of two things makes a man great. Either he must be a man of personal force and might, or he must leave behind him great results in the world. Both of these were combined in Abraham. Physically, mentally, spiritually, he was a giant. Though he lived 4,000 years ago, though utterly without anything like our modern culture, though he probably could not read or write, yet if you were able now to bring him back to the world just as he was and set him down in the midst of Boston culture itself, I think he would be universally hailed and regarded as a great man. But great as he was in personal force he was far greater in the work he did and the results he left in the world. Judged by results, he was undoubtedly the greatest man who ever lived. His life affects more people in our day than the life of any other man. He is the spiritual father of the Jews, Mohammedans and Christians in their warfare against idolatry. He is the spiritual progenitor of all nations, tribes and peoples who acknowledge a personal God as the supreme ruler of the universe."

A Remarkable Sunday-school Class.

The Philo-Christos, of Central Church, Des Moines, were long-ago famous. The most recent event of this class's history is the celebration of its seventeenth anniversary, on March 16. On this occasion, Judge Horace

E. Deemer was the guest of honor. He spoke on the theme, "The New Old World." Other addresses were made by Finis Idleman and Col. D. J. Palmer. There were several toasts, and music was furnished by a male quartet. The Philo-Christo class has had an unusual history. It was started Jan. 17, 1897, with three members. There has been no break in its continuity. It was originally known as class No. 23, but was changed to Philo-Christo. The highest attendance at one session was 252. It has always had one teacher. More than 2,500 young men have been members of this organization. It contributes to missions, maintains a hospital and benevolent committee, helps men secure work, has boys of three high schools in its membership, and practically all of the colleges of the city are represented among its members.

Freeport Pastor Pleads for Church.

"Whenever the church is found under fire, in the language of my youth, 'there's a negro in the woodpile!'" said E. T. Cornelius, pastor of the church at Freeport, Ill., in a recent sermon on "The Church Under Fire." He was referring to the ordinance adopted by the city council of Freeport, by the terms of which the erection of churches in the residence districts is prohibited, except where the consent of property owners in a considerable area surrounding the proposed church site is first obtained. "We are puzzling ourselves to know why the administration can allow a saloon in the residence section of our city under the protest of the people of the community, bearing the stamp of the approval of the administration, and yet refuse to allow a church that is as quiet and orderly as any church in the city to use property it has purchased for the legitimate worship of God and the preaching of the gospel." The Freeport congregation is being halted by the saloon forces in its efforts to erect a new building on a certain prominent site in the city.

Death of Judge Joe Chinn.

On March 4, in Lexington, Mo., a long time faithful member of the Christian Church died in the person of Judge Joe Chinn. As is related by Haley in his "Dawn of the Reformation," he was the son of Dr. Joseph G. Chinn, who was a pioneer in the Christian Church. Dr. Chinn was, in 1844, the organizer and the first superintendent of the Sunday-school of the Lexington Christian Church, which is one of the oldest in the Brotherhood. Judge Chinn also, who lived to the green old age of 91, was a life-time member and supporter of that church. He leaves behind a wife and three granddaughters who are active members of the church and one of whom is the wife of Richard Gentry, pastor of the Winfield, Kan. Christian Church.

Preacher Discusses "Damaged Goods."

E. F. Daugherty, pastor at Vincennes, Ind., began a series of Sunday evening addresses on "Notable Fiction and Out-Working Problems," with a discussion of the Brieux-Sinclair play, "Damaged Goods." He made a very plain application of the principles laid down in this remarkable play to local conditions at Vincennes. Regarding sex instruction, he had this to say:

"There are but three institutions fundamental in the life of a free and enlightened people, and they are the home, the school, and the church; if these three will discharge with conscience their obligations to their members the residue of our population can be reached and affected by the institutions subsidiary to the three—and supplemental in their human service—such as the lecture platform organization, the reform organization and the legislative movement. There's no way for evil's overcoming than by and with the things that are good; and the parents who keep their children's minds and lives heaped full of good, the schools which link righteousness with knowledge, the church which ties up the kingdoms of earth with the kingdom of heaven—these three share the delicate, yet ponderous responsibility for sex instruction, and the greatest of the three is the home. For, from out of the home came the church, from out the church the school, and as the elemental facts of sex

arise in the home, the church and the school do no fitter service for the world than insist with clarion call that the home be made alert to the consequential nature of the responsibility."

T. W. Pinkerton Leaves Kenton, O.

T. W. Pinkerton closes his work with the church at Kenton, O., this month, and will go to Seattle. He has enjoyed a long and successful ministry in Kenton, extending all told over more than twenty years, in two periods of residence.

Edgar DeWitt Jones Speaks at Pittsburg.

Edgar DeWitt Jones, of Bloomington, Ill., who is in special meetings with Bellevue (Pittsburg) Christian Church, addressed the Disciples Ministerial Association of Greater Pittsburg, Monday, March 16, on "The Ancient Gospel in Modern Fiction." The same evening he spoke for a men's banquet in the new church edifice at Somerset.

In a sermon on "Who Should Control Our City, Law or Outlaw?" at the Washburne Church, Kansas City, Mo., L. J. Marshall, bitterly arraigned the political management of Kansas City, declared conditions to be unbearable and asserted that he would not be true to his calling if he stood indifferent while politicians connived to sacrifice decency and efficiency or personal aggrandizement. "I am a Democrat," he said, "and expect to remain one. Democracy stands for an ideal. But it doesn't stand for what we are having in Kansas City today."

"Civilized Christians bedecked with jewels are worse than the heathens of foreign countries who wear ornaments on their fingers and toes," declared Finis Idleman of the Central Church, Des Moines, in a sermon on "Our Common Need of God." "We Americans have been too busy making money in this country. We have tilled the soil, spanned the rivers, tunneled the mountains and opened the mines. In doing so we got gold, but lost our conscience."

W. S. Lockhart, pastor at Central Church, Houston, Tex., is preaching a series of sermons on the divorce question. The first sermon treated "The Church and Divorce," in which he discussed the progress being made in the church to suppress the evil, and in which he paid his respects to the "quack preacher." The second theme was "The State and Divorce," in which the "quack lawyer" was discussed, and the third will be "The Home and Divorce."

The following is a part of the will of W. H. Dulaney, who recently died at Hannibal, Mo.: "I give and bequeath to the official board of elders and deacons of the First Christian church of Hannibal, the congregation of which now worship in their stone church on the south side of Broadway above Tenth street, the sum of three thousand dollars."

If the plans of John Ray Ewers, pastor of the East End Church, Pittsburg, are realized, that city will soon boast of a six-story church building, which would not only contain the usual auditorium and rooms, but also provide a roof garden, gymnasium, club rooms and an employment agency for the use of the members of its congregation.

The Brotherhood of First Church, Maryville, Mo., under the leadership of R. L. Finch, pastor, has invited the brotherhoods of the various city churches to enter into a joint organization. At a union service held for the purpose of cementing a bond of friendship between the brotherhoods, Charles A. Finch, of Topeka, spoke.

The poem beginning, "I go not where I will," credited on the editorial pages of The Christian Century to Dr. Washington Gladden, of Columbus, O., are not his work. He writes, "You do me too much honor. These verses are not mine. I do not know whose they are." Can any of our readers give us the author's name?

A. C. Downing, pastor of the Hillyard (Spokane) Christian Church, who was in the

hospital for nearly a month, following a surgical operation, has so far recovered that he has been removed to his home. It will be several weeks before he will be able to resume his pastoral work.

In one of the services of the recent Vawter meeting at First Church, Topeka, Kans., C. R. L. Vawter spoke on "Obeying the Superintendent." A quartet, composed of employees from the railroad shops sang, and the railroad men of the city attended in a body.

S. T. Willis, pastor of First Church, St. Paul, Minn., recently preached three sermons on "Who Are the Disciples of Christ and What Do They Stand For?" "Religious Position of the Disciples," and "The Distinctive Missions of the Disciples, a Providential People."

President R. H. Crossfield returned from a trip to the tropics last month, and has recently been giving lectures at Transylvania University, during the chapel period, on Cuba, Jamaica, Panama and Central America.

M. J. Grable, pastor of the Salem, O., church, addressed recently, at Alliance, the members of the Ministerial association of Alliance-Sebring, on "The Pastor and the Sunday School."

In a recent issue of this paper, Claris Yeuell was reported as having taken the pastorate at Salem, O. Mr. Yeuell writes that this is incorrect. Sabina, O., is his new home.

At a recent service, J. P. McKnight, pastor at Pasadena, Cal., read a long and interesting letter from Miss Emma A. Lyon, the living-link of this church at Nanking, China.

R. W. Gentry, of Winfield, Kas., has been made platform manager of the Winfield Chautauqua assembly, one of the oldest and most important in the state.

W. C. Hull, recently of Pasadena, Calif., is supplying the pulpit of the Douglas Park Church in this city. The audiences are steadily growing.

L. G. Batman, pastor of First Church, Youngstown, O., recently addressed the Business Men's prayer meeting of the city Y. M. C. A.

J. H. O. Smith, pastor at First Church, Little Rock, Ark., has rented a downtown office in that city.

EVANGELISTIC MEETINGS.

Copemish, Mich., Chas. E. Cotton, pastor; J. H. Versey and daughter, evangelists; ten; closed.

Fortville, Ind., Lee Tinsley, pastor, preaching; Chas. E. McVay, singing; 42; closed.

Newton, Ia., E. F. Leake, pastor; C. L. McKim, preaching; A. A. Bailey, singing; 39; closed.

North Yakima, Wash., W. F. Turner, pastor, preaching; J. W. Tapp, singing; 63; closed.

Sandusky, Ohio, Traverse Harrison, evangelist; 65; closed; \$800 raised for support of pastor.

Milford, Ill., H. O. Rocks, pastor; Herbert Yeuell, evangelist; J. Ross Miller, singer; 100, with 90 adults; closed.

Lexington, Central, Mark Collis, pastor, preaching.

Mt. Sterling, Ky., Mark Collis, evangelist; 185; closed.

St. John, N. B., Lowell C. McPherson, evangelist; eleven weeks' meeting; 85; closed.

Greenfield, Ind., B. L. Wray, pastor; Ross S. Davis, singer; 31; closed.

Fostoria, Ohio, J. N. Johnston, pastor; Rochester Irwin and wife, evangelists; 226; closed.

CALLS.

W. H. Zimmerman, to First, Parkersburg, W. Va.,
John Walton, to Bessemer, Ala.
William Law, to New Straitsville, Ohio.
Wm. F. Cowden, to Tacoma, Wash.

RESIGNATIONS.

J. A. Erwin, Central, Findlay, Ohio.

Easter and the National Benevolent Association

A QUARTER OF A CENTURY OF EASTER OBSERVANCE.

BEGINNING OF EASTER OBSERVANCE.

It is now almost a quarter of a century since the Bible schools of our Brotherhood began the practice of observing Easter in the interest of the widows and orphans under the care of the National Benevolent Association. When those who were charged with the responsibility of guiding this great ministry sought a day upon which to lay its claims upon the hearts of our people they found that every favorable season had already been taken by other great interests of the church. The only favorable opportunity that seemed to have been overlooked was Easter among the young people in our Bible-schools. Recognizing the rights of other interests in the days they had established and cultivated until they had become valuable sources of income, and being deeply interested in all of these great enterprises, the friends of the Association decided to content themselves, for the time at least, with an appeal to the Bible-schools at Easter. The young people responded promptly. The first year brought offerings from schools in twenty states. This hearty response to the first Easter call, coupled with the fact that a half dozen other interests were making annual appeals to the churches at the most favorable seasons of the year, and the fact that the Children's Day call of the Foreign Society was the only general interest that claimed the attention of our Bible-schools led the Association to adopt Easter in the Bible-schools as its one permanent offering day.

BUILDING EASTER.

Having found a place in the calendar of the churches' work where it could press its claims without fear of injury to any other feature of the work, the Association set to work to build up an interest in Easter as the day on which to especially answer the cry of the orphan. It at once began issuing a free program to be used by the Bible-schools in the observance of Easter. It established the custom of writing a personal Easter letter to each preacher and Bible-school superintendent. It created an abundant supply of high grade literature suitable to the season. It bore the expenses of preachers, who donated their services, in an effort to lead every Bible-school in the brotherhood into fellowship with Christ in His compassion upon the poor. While this Easter propaganda represents a considerable outlay on the part of the Association, the benefits to its work and the enlarged vision and spiritual uplift it has brought to our Bible-schools and churches has justified it a thousand times and lays the whole brotherhood under obligation to the Association.

THE EASTER OFFERING OUR DEPENDENCE.

With each year the number of schools that observe Easter for the benefit of the widow and the orphan increases. At first only a few could be relied upon for an offering each year. Now a large number of schools never fail to take an Easter offering. The feeding of the hungry and the clothing of the naked is an essential part of their program. They are now constant doers of the Word. Having the world's goods and seeing their brother in need, they are opening their compassion and proving to the world that the love of God abides in them.

At first the schools that took the Easter offering seemed to have little thought beyond that of answering a worthy call. Now they have a vision of the world's need of Christ's will and their own spiritual enrichment, and so they are seeking a larger part and a richer fellowship in the Gospel of the Helping Hand. They are trying to reach the prize of the mark of their high calling in Christ. As a result of this effort on the part of our Bible-schools in observing Easter in the exemplification of pure and undefiled religion, the Association has come to depend upon the Easter offering for the life of its work and the comfort of its great family of about six

hundred persons. The growth of the response to the Easter appeal has led the Association to expand its work to its present magnificent proportions. The Association needs, and is confidently depending upon our Bible-schools for the greatest Easter offering in the history of its work. This confidence rests in the belief that having sown the seed of benevolent interest our Bible school workers will see that the Association and its dependent wards are given the benefits of the harvest; that having encouraged the Association through twenty-five years of Easter-giving, they will not fail to reward its confidence by a most liberal offering; that having, by sacrifice, built up a great work they will not permit it to suffer or fall into defeat just when it is rendering its greatest service to our Brotherhood and plea; that having welcomed to their hearts a family of eighty-five aged, indigent brethren and five hundred orphans and other unfortunate children, our Bible schools will not turn them out to die but that they will continue to provide for them in love through an Easter offering that will honor Christ.

THE N. B. A. LOYAL TO CHRIST AND THE CHURCH.

BY CHARLES S. MEDBURY.

Our National Benevolent Association claims for the church what is its due and denies to secular orders and institutions the credit for a ministry which is distinctively Christian.

If every other motive were removed the motive here indicated should lead us to an increasingly generous support of our benevolent work. Let us be jealous for our Lord in this holy ministry. Without the suggestion of a war upon anyone or a reflection upon any institution, and without any other feeling than that of joy with regard to any service that has been rendered to the world's unfortunate and needy, it is yet to be remembered that benevolence is not of Masonic birth or of Odd Fellowship origin, but that it is of the heart of God. All praise may be given every man or institution that has lightened the load of the world's sorrow, and yet there should be reverent insistence upon

the fact that the lessons of benevolence that prompt all our philanthropies have been interpreted fully in the world's great life by Him who is our supreme Helper and our Lord. In spite of all the blessings of it there is yet unmistakable sadness linking with Christ-like ministry done in another's name. There is tragedy when a boon is presented to the life of a child and he is not taught correctly from whom that boon comes. It is pitiful for such an one only to see the face of a man or to hear the name of an institution of men, when the Saviour of the world is back of the ministry and longs for the love of the one to whom His life is bringing blessings. Oh, what it would mean if the great body of men who are associated with the fraternal organizations of the world could only see that every bit of wealth and worth in all they are and all they do is out of Heaven's thought, and in the very best of their service they are only heeding the dictates of the pre-eminent, though oft unrecognized Friend of Man! And how glorious it would be if those who bear the name of Christ would do what they do, and all they do, only in that name! Then would He have praise from ten thousand times ten thousand lives who have been blessed by His spirit abroad in the world, but who do not realize for an hour where the credit of their blessings belongs.

A CHALLENGE.

It is to challenge us at such a point that our organization of National Benevolence stands. It cries aloud to us, "This is Christ's work, and when it is done it should be His name and He should have the credit." Every aged one whose pathway is made a pathway of peace should have eyes directed to Him who is the Prince of Peace. Every one healed should be brought face to face with the great Physician, and the children should never have obscured, for one moment of time, the face of Him who one day said, "Of such is the Kingdom of heaven." There is place for the ministrations of the state in behalf of its more sorely afflicted. But we should struggle to have the states purely Christian in government and their ministra-



A National Benevolent Association Baby.

Easter for National Benevolent Association

Means Easter for Christ's Helpless Little Ones.



Baby Frances (motherless and deserted she was rescued by the N. B. A.)

The National Benevolent Association has for more than twenty years been the chosen medium through which increasing hundreds (and now thousands) of our Bible schools have ministered to the widow and the orphan in the name of the compassionate Christ.

These Easter offerings have made possible this great national enterprise with its twelve Homes in ten states and with its record of many thousands served. More than four thousand children have been placed in Christian Homes by the N. B. A.

The Easter offering is the main dependence of all the Association's wards for daily necessities. Without it, the Association could not possibly support them. Every Bible school among us should send an offering this Easter to the N. B. A.

The most excellent Easter exercise we have ever issued ("Loving in Deed and in Truth") is just off the presses. Order at once. It is free to schools that will send an offering.



Baby Alice (with her mother she found shelter in one of the N. B. A.'s Homes.)

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tions therefore Christian. But beyond that which must perhaps unavoidably be handled by the state, there is a world of ministry in the lines of benevolence of which the church should be jealous that through it the Master may find honor. The footsteps of His people should be first at the bedside of the sick and the dying, the hands of His people should be first opened in help to the fallen, His people should build with eager joy the sweetest homes of faith and song and cheer for "little ones" of tender years of age, whose lives are being buffeted by the experience of passing days. And when God's people meet human needs this way, quickly, eagerly and with passionate joy, helping those about them for Christ's dear sake, there will cease to be the unbridged chasms between the church and certain classes of the world that still exist today.

UNIVERSITY OF CHICAGO NOTES.

The spring convocation was held on Tuesday, March 17. Dean J. R. Angel was the convocation orator, his subject being, "The University of Today."

Among those who took degrees at the convocation was W. G. F. Chandler, who was made a master of arts in the Divinity School.

The rooms in the south end of South Divinity Hall are being vacated during the erection of the Classical Building, which is directly connected with South Divinity Hall.

Ground was broken last week for the Geology Building, which is to be located immediately to the west of Walker Museum. The Noyes Woman's gymnasium, which will face the midway between the president's house and the School of Education, is soon to be started.

President and Mrs. Judson left Chicago on the day following convocation, for their six-months' journey in China, under the auspices of the Rockefeller Educational Commission.

On Tuesday evening of last week a dinner was held at Hutchinson Hall at which the trustees, faculty and students of the Divinity House, and the ministers of our churches in Chicago, were guests. The chief purpose of the gathering was to mark the completion of the fifty-thousand dollar en-

dowment fund which was recently announced. The speakers included Dean Mathews, of the Divinity School, Professors MacClintock, Sharpe and Ames, Loehr, Hamilton, and Geo. A. Campbell of Hannibal, Mo. Dean Willet presided. At the conclusion of the address, the plans of the proposed Divinity House group of three buildings were shown.

GOOD NEWS FROM THE MARCH OFFERING.

"The two Sundays in March have been wretched, but our offering in cash and pledges equivalent to \$540. We had eighty-six new contributors this year and the most of those were new members. Sixty-five contributors last year are yet to report and will be in the line-up." Robt. N. Simpson, Harrodsburg, Ky.

The Pikeville, Ky., church is rejoicing in the fact that they have more than doubled their apportionment for foreign missions.

"I have labored hard to secure the best possible offering for our foreign mission work, and I am glad to report that the people responded better than I had hoped for. I wrote you some time ago that I would try to double our apportionment. I now enclose you a check for more than double the apportionment and I have pledges which make our total offering a few cents over one hundred dollars." M. J. Bradshaw, Ada, Ohio.

The Healdsburg, Cal., church sends more than four times their apportionment for foreign missions. We rejoice with them in this splendid victory.

The church at Milton, N. S., sends \$105. They were apportioned \$75. They are making a splendid increase in their offering each year.

The Lincoln Park Church, Tacoma, Wash., gives \$94.10. Apportionment, \$50. A splendid advance.

The church at Roachdale, Ind., far exceeds its apportionment. Brother T. H. Kuhn is the pastor.

The March offering at the Rocky Mount, N. C., church exceeds \$35. Last year they gave \$4.55.

F. M. RAINS, Secretary.

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THE DISCIPLES' CONGRESS.

As president of the Disciples' Congress which meets in Lexington, Ky., April 28-30, 1914, I wish to call the attention of the Brotherhood to the significance of this gathering and to urge the largest possible attendance.

The Congress is altogether unique among the gatherings of our people. It is the one opportunity given for a serious and perfectly frank discussion of questions of doctrine and practice among the Disciples and the world of theological thought. It stands for mental and spiritual quickening. Great and vital themes are presented reverently and critically. Speakers of well known ability are chosen to furnish a program which does not permit of either dullness or loose preparation. It is a coming together of those who believe that old truth has not been exhausted by past use or interpretation. It is a call to the watchmen of Zion to report on the new and fresh mornings which are ever dawning.

Lexington is peculiarly suited as a meeting place for the Congress. It is the home of students. It can furnish a great constituency. It is known for its open-hearted hospitality. The program will appear in The Christian Century next week.

Our preachers especially are invited to turn aside from the stress and strain of administration to bring themselves under the influence of those influences and impulses which will be generated at the Congress.

Let us make it mean something worth while for the advancement of the great cause and the great Master to whom we have sworn eternal allegiance. E. L. POWELL.

The Sunday School

THE JOURNEY TO EMMAUS. INTERNATIONAL UNIFORM LESSON FOR APRIL 12.

Luke 24:13-35. Memory Verses, 31, 32.
Golden Text.—It is Christ Jesus that died, yea rather, that was raised from the dead.—Rom. 8: 34.
American Standard Bible.
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(13) And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. (14) And they communed with each other of all these things which had happened. (15) And it came to pass, while they communed and questioned together, that Jesus himself, drew near, and went with them. (16) But their eyes were holden that they should not know him. (17) And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. (18) And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? (19) And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: (20) and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. (21) But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. (22) Moreover certain women of our company amazed us, having been early at the tomb; (23) and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. (24) And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. (25) And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! (26) Behooved it not the Christ to suffer these things, and to enter into his glory? (27) And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. (28) And they drew nigh unto the village, whither they were going: and he made as though he would go further. (29) And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. (30) And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. (31) And their eyes were opened, and they knew him; and he vanished out of their sight. (32) And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? (33) And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (34) saying, The Lord is risen indeed, and hath appeared to Simon. (35) And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

Verse by Verse.

By C. C. BUCKNER

v. 13. *Two of them:* Two of the larger group of followers. *Three furlongs from Jerusalem:* Seven miles and a half.

v. 14. *Communed with each other:* They were engaged in intense conversation regarding the marvelous happenings of those days.

v. 16. *Their eyes were holden:* Either because of their absorption in grief or because Jesus purposely rendered himself unrecognizable.

v. 18. *Sojourn in Jerusalem:* They doubtless supposed Jesus had overtaken them on his way from Jerusalem to Emmaus. *And not know the things which are come to pass:* The crucifixion must have been the chief subject of conversation among the thousands who had assembled in Jerusalem for the Feast of the Passover.

v. 19. *What things:* Jesus asks the question for the purpose of drawing them out.

v. 22. *Moreover certain women, etc.:* This passage indicates that they are burdened with the perplexities surrounding the report of the women.

v. 25-27. *O foolish men:* It is a kindly rebuke to them for having failed to grasp the significance of all that the prophets have spoken relative to the coming Messiah. *Beginning from Moses:* Jesus' familiarity with the scriptures is shown here.

v. 30. *Took the bread and blessed:* It was their custom to give thanks before each meal.

v. 32. *And they knew him:* They knew him as they had never known him before. He had been Jesus; he is now the Christ.

v. 33. *That very hour:* So overjoyed were

they at this great finding that they could not postpone the announcement of their glad tidings.

At the Heart of the Lesson.

By A. Z. CONRAD.

CONSOLATION AND COMPANIONSHIP.

The blow had fallen. The Cross had borne its fruit. Pilate's ablutions were followed by cowardly surrender to bigoted Zelotes. Jesus Christ was: "Crucified, dead, and buried." The fact of his death was made doubly certain by the insistence of his enemies. That he was entombed was placed beyond question. Ecclesiastical and civil authorities combined to make certain not only his entombment but the retention of his body in the tomb as well. The sealed stone and the living guard were the precaution taken to prevent deception or treachery of any kind. No important fact in the world's history is better accredited than the fact of the empty tomb on Sunday morning. The whole structure of Christianity from that moment on, rested upon that basal fact.

THE UNRECOGNIZED CHRIST.

Suffering instinctively calls for sympathy. Isolation is intolerable when grief is deep. The soul seeks companionship in its affliction. It was natural that two and not one should be travelling to Emmaus. A fact, or a series of facts so inexplicable as those that had transpired challenged the further inquiry of the disciples. Had they been deceived? Why were their expectations disappointed? Would there be any way out of it? Might it possibly be true that Jesus had risen from the dead? How much credit should they give to the message which they had already heard? Perplexity increased. Problems seemed to them insolvable. Cleopas and his companion are too absorbed in conversation to note the approach of a stranger until he had already caught the drift of their conversation. Their heart anguish invited Jesus to join them. He was called to them by their need. More than this. It was his opportunity to instruct. He must make the evidence of his resurrection unanswerable. The continuance of his Kingdom demanded it. He must give positive certainty that he had fulfilled his own prophecy concerning himself, and had come forth from the tomb. Jesus Christ is never far from any serious minded inquiry. The tears of his children immediately call him to their rescue. He well knew that the best way to instruct was to inquire. "While they communed and questioned together Jesus himself drew near and went with them." v. 15. "But their eyes were holden that they should not know him." v. 16. The moment had not arrived for Jesus to unveil himself and reveal his personality. He must first draw them out. He must prepare them for the revelation which was to come. How often in our sorrows or in our perplexities and confusion of mind is Jesus actually near to us seeking by providences and circumstances to draw us out and prepare us for some new expression of love to our souls.

THE HIGH PLACES OF REVELATION.

"And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself." This is a notable verse. It settles forever the attitude of Jesus toward the Old Testament Scriptures. What a wonderful portrayal that must have been as he went from mountain peak to mountain peak of revelation! He doubtless began with the first promise, "The seed of the woman shall bruise the serpent's head." It is not difficult for us to imagine how he proceeded touching upon the relations of God with his people and upon the successive promises of redemption. We can well understand how he employed the great types of the Old Testament Scriptures, like the Passover, and how he employed the prophecies which foretold the method of redemption and the events which must suc-

ceed one another with reference to the person of the Messiah. He would picture the intervention of the angel when Abraham was about to offer up Isaac; the redemptive work of Moses; the significance of the throne of David; the meaning of the Babylonian captivity; the steps of preparation for the incarnation; the incarnation itself; his own ministry; his crucifixion in fulfillment of prophecy; the accomplished work of redemption. There was one fact particularly worthy of notice, they were acquainted with the Scripture, even though they were not familiar as they should have been with the complete correspondence between the prophecies, the coming of the Christ and the events which had just transpired. They knew their Bible enough to make it possible for him successfully to lead them to the very pinnacle of truth. Again, he revealed the fact that the vital element in the Bible is Jesus Christ himself. He interpreted to them "the things concerning himself." No Biblical interpretation which does not make Christ the center of all and the crown of all can possibly be correct. No man's word regarding the Bible is worth a moment's notice who has not sufficient spiritual vision to discover Jesus Christ in the Old Testament Scriptures. The Bible without Christ is not only a book inexplicable, but it is incredible and full of inconsistencies and contradictions. It is the person of Jesus Christ that gives to each and every part its true significance.

UNVEILED IN PRAYER.

"And it came to pass when he sat down with them to meat he took the bread and blessed it and brake it and gave it to them, and their eyes were opened and they knew him." Prayer is the greatest interpretation and self-disclosing act of the human soul. It seemed impossible to withhold the knowledge of himself when he prayed. There was an individuality about his communing with the Father that inevitably revealed his personality. His attitude, his expression, his evident oneness with the Father was so unmistakable that they instantly recognized that he was none other than their Lord. We are prepared to know Jesus through the study of the Holy Word. Familiarity with the Book of Revelation is our best preparation for a true knowledge of the Revelator. The disciples in communion are most likely to receive new manifestations of the risen Lord. It is an unhappy day for any church when it is unable to maintain a prayer-meeting. There is no greater confession of weakness in modern times than the abandonment of the hour of prayer and the substitution of lectures and addresses on all sorts of subjects in place of the witnessing for Jesus and the public expression of yearning desire at the throne of grace. No church is ever powerful spiritually that has no place for concerted prayer.

VANISHED.

The disappearance of Jesus finds explanation only in the change which had come in his body at the resurrection. He was not now held by any material limitation. His appearances and disappearances were independent of the ordinary restrictions of matter. Closed doors furnished no barriers to his entrance.

COMMUNION AND REVELATION.

"Were not our hearts burning within us while he talked with us in the way, while he opened unto us the Scripture?" This is the exclamation of the disciples when he had disappeared. Their confidence was in no wise shaken by his disappearance but rather increased. The flaming splendours of spiritual illumination are here set forth. It is contact with Jesus Christ that brings a glowing sense of satisfaction to the soul. No study is so rewarding as a study of the personal work of Jesus Christ. Nothing creates such enthusiasm in life or awakens such glad emotions as communion with him. He and He alone can light up the holy of holies in the heart. Here is the resurrection in personal experience. These disciples felt, and their feeling was testimony. The evidence was satisfying. From that moment they knew the Lord had risen. Not only is the resurrection a fact of history but it becomes a part of human experience through communion with the risen Christ.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR APRIL 8.

The Pre-eminence of Christ. Heb. 1:1-14;
Col. 1:16-20.

Religion is a matter of personal relation. "Religion for religion's sake" has no more meaning than "Right for right's sake," or "Art for art's sake." Art and morality and religion have their place in experience. They must be studied as aspects of life. Creeds and ceremonies are less important than persons in religion. Who is the great person in the history of religion? The Christian gives this pre-eminence to Jesus Christ.

THE HEAD OF THE CHURCH.

Again and again must Christian people turn to Christ for the correction of their ideas of worship and conduct. The church has ever been forward to declare what men ought to do. Does she speak the word of the Master? Or does she give expression to the ambitions of unspiritual and prejudiced men? In turning to Christ for enlightenment, we do not ask for specific directions for every detail of conduct; what we need is a conscience that will hold us in the right way. The church has power when she can make men feel that there is an eternal right and that this right grows out of man's relation to man and to the Eternal Goodness. When one faction threatens to disrupt a church if one kind of carpet is not bought and another promises trouble if another kind is not bought, it is easy to discover why the word of that church lacks power.

CHRIST AND THE BIBLE.

"All that I want the New Testament for," said Alexander Proctor, "is to show me how to believe in my creed. Christ is the creed of the heart; He is the creed of the soul; men believe in Him; and I want this gospel to show me how to believe in Him. * * * If I am sick and suffering and threatened with death, I send for a physician, and he sends me a book. He says, 'I know your case and here are the rules; if you go by these rules, it will cure you.' I do not want any book; I do not want any rules. I want some one that can just feel my pulse and diagnose my case, and get this disease out of me. And I know, when I am mortal and sinning and imperfect, I want some one that can help me, not tell me the doctrines of the church. I tell you, just like I tell the physician, I do not want your book; I want a helper." The book thus gets its importance from the person.

JESUS AND GOD.

"Neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." Men have trusted Jesus because they have received him as the revelation of God. The most practical man, who believes in taking the world as he finds it, soon discovers that he cannot know himself unless he knows more than himself. The psychologist goes from the study of the individual to the study of society and then he has not answered all the questions that arise. As a scientist, he may be content to leave certain questions untouched; as a man, he is compelled sooner or later to get some sort of answer to them. He must turn theologian in spite of himself—rather, because he becomes himself. He may come to believe "Jesus Christ to be the revelation of the true meaning and the realization of the true destiny of every man; and that in Him, as the personal incarnation and reproduction of the personal God in our personal lives, we and the whole creation shall come into our divine inheritance." If God is the gracious being that Jesus reveals him to be, the interests of humanity will be protected now and forevermore. Browning writes:

"I say the acknowledgment of God in Christ, Accepted by the reason, solves for thee All questions in the earth and out of it."

John 1:12, 18; 8:12; 10:9-11; 14:6; Phil. 2:9-11; Heb. 12:2; Eph. 1:10; Rev. 5:9-14; Luke 4:15; John 3:2; Col. 3:4.

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